

AGE

Butler, C. M.

Ritualism of law in
the P. E. Church.



263
B974

26
B974

Prot. epis. ch. in the U.S. - Citu

Church law

THE

RITUALISM OF LAW,

IN THE

PROTESTANT EPISCOPAL CHURCH

OF THE UNITED STATES.

BY THE
REV. C. M. BUTLER, D.D.

UNIVERSITY
OF
PENNSYLVANIA
LIBRARY

PHILADELPHIA:

MRS. J. HAMILTON,

1344 CHESTNUT ST.

1867.

Entered according to Act of Congress, in the year 1867,

BY REV. C. M. BUTLER, D.D.,

In the Clerk's Office of the District Court of the United States for the
Eastern District of Pennsylvania.

UNIVERSITY
OF
PENNSYLVANIA
LIBRARY

SHERMAN & CO., PRINTERS.

263
13974

TO STEWART BROWN, Esq.,
OF NEW YORK.

I dedicate this little work to you, my dear friend, as an honored representative of that class of laymen in our Church who feel it to be their duty zealously to co-operate with those Bishops and Clergymen of our Church, who are striving to resist violations of our ecclesiastical laws, and innovations upon our established Ritualism. Woe to the Church if, when superstitions appear in the chancel, and heresies are heard from the pulpit, there shall be found only curiosity and amusement in the pews!

Very faithfully,

Your friend and servant,

THE AUTHOR.

West Philadelphia, January 22.

76-25-13, 15

319046

P R E F A C E.

THE author of the following little work, having preached a sermon upon Ritualism, in New York and Brooklyn, at the request of the Clerical Association of those cities, and having subsequently repeated it in Philadelphia, at the request of the Clerical Association of this city, was subsequently led to enlarge and recast the materials of his discourse, in the hope that a small treatise upon this subject might prove timely, and useful to the Church. While engaged in this work he had an opportunity to converse with a learned friend and brother, whose studies in ecclesiastical history and ritual have been minute and thorough (whose name he is not permitted to mention), and requested

him to prepare papers upon two points which he had not yet taken in hand, but expected to treat, viz., *Choral Services* and *The Testimony of the Reformers*. He has kindly and promptly furnished me with the valuable statements and arguments contained in the eighth and ninth chapters. Some few of his facts will be found to have been previously mentioned; but the new connections in which they are placed, and the different form of the argument in which they are found, will relieve them of the charge of unnecessary repetition.

The title of the work indicates its aim. As Bishop Hopkins has sought a "Law of Ritualism" for the innovations which he advocates, the author has endeavored to show the duty of abiding by the "Ritualism of Law" as it is already established.

C. M. B.

WEST PHILADELPHIA,

January 12, 1867.

CONTENTS.

CHAPTER I.

	PAGE
THE POSITION AND PROSPECTS OF THE PAPACY, . . .	13

CHAPTER II.

THE SPIRIT OF JUDAISM AND ROMANISM,	21
---	----

CHAPTER III.

THE POSITION OF THE PROTESTANT EPISCOPAL CHURCH, 27	
---	--

CHAPTER IV.

CIRCUMSTANCES WHICH FAVOR RITUALISM IN OUR COUNTRY,	30
--	----

CHAPTER V.

PROGRESS OF RITUALISM IN THE CHURCH OF ENGLAND AND IN THE PROTESTANT EPISCOPAL CHURCH IN THIS COUNTRY,	38
--	----

CHAPTER VI.

THE RITUALISTS NOT SUSTAINED BY THE LAWS OF THE CHURCH OF ENGLAND,	47
---	----

CHAPTER VII.

THE RITUALISTS NOT SUSTAINED BY THE LAWS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES,	61
---	----

CHAPTER VIII.

THE ARGUMENT CONTINUED—TESTIMONY OF THE RE- FORMERS,	80
---	----

CHAPTER IX.

THE CHORAL SERVICE,	110
-------------------------------	-----

CHAPTER X.

AVOWED PURPOSE OF THE RITUALISTS TO REVOLUTION- IZE THE WORSHIP OF THE CHURCH,	141
---	-----

CHAPTER XI.

INFLUENCES AND RESULTS OF AN INCREASE OF RITUAL- ISM ON DOCTRINE, ON SPIRITUAL LIFE, AND ON PRACTICAL RELIGION,	147
---	-----

CHAPTER XII.

REMEDIES AND DUTIES,	158
--------------------------------	-----

THE RITUALISM OF LAW

IN THE

PROTESTANT EPISCOPAL CHURCH.

CHAPTER I.

THE POSITION AND PROSPECTS OF THE PAPACY.

A SUPERSTITIOUS and exaggerated Ritualism is inseparably connected with that spirit which has created and shaped Romanism, but which may also live and manifest itself in other Churches.

It is quite possible that the dogma and spirit of an institution may survive its decay or its destruction. The spirit of Paganism survived in the philosophic Libanius and his imperial pupil Julian, long after it was doomed as an organization.

Many persons are forecasting the speedy

downfall of the Papacy. Doubtless its little remnant of temporal power will soon be absorbed in the kingdom of Italy. That it did not fall on the day in which the last French soldier left Rome, evidently results from the fact that an understanding exists between the Italian Government and the Roman people, to the effect that it shall not be accomplished by revolutionary violence, but by the deliberate and solemn expression of the people's will. But it is by no means certain that its spiritual domination will be destroyed. Even if that which is the corner-stone of the Papal Church, as an external institution,—the claim of the Bishop of Rome to the headship of all the Churches as the Vicar of Christ and the successor of St. Peter—should be destroyed, it does not follow that the spirit and principles in which it originated will necessarily expire. They may create new, or enter into old, forms and organizations.

The claim to temporal dominion is not, in fact, an essential part of Romanism, as a spiritual system. At the period of the invasion of Italy by the Barbarians the exercise of temporal power was forced upon the Bishop of Rome by the confusions of the time, and the absence of other recognized and efficient au-

thority. It was not an original part of the claim to supremacy of the successors of St. Peter. That claim was presented in all its fulness before temporal dominion was either exercised or claimed by the Bishops of Rome. It was declared to be incidentally involved in the claim to spiritual supremacy, or incidentally necessary to its enforcement. It was a gift of emperors and kings, and not of Christ. It is now urged by Pius IX only on the ground that it is necessary to his spiritual independence. If Hildebrand and Innocent III, and some other Popes, have claimed that it is an essential and inseparable part of the *depositum* of spiritual authority, still it has never been so defined and enforced by Popes and councils and doctors as to have become an article of the Papal faith. If, through the constraining logic of the Prussian needle guns, and the withdrawal of the French garrison, that claim should be withdrawn to-morrow, still the full claim of the Papacy, as a spiritual system, to absolute supremacy over all Churches, and over all consciences of kings and peoples, would remain. The Pope, made a king, has always worn the kingly over the priestly robe. He has always been *Papa Re*, not *Re Papa*—Pope-King, and

not King-Pope. When he shall doff the kingly robe, and when Victor Emmanuel shall enter the Quirinal, and his jubilant troops shall march into the Castle of St. Angelo amid shouts of rejoicing which shall shake the seven hills, then will Pius stand in the Vatican, or foolishly flee, a Pope pure and simple, with the priestly spirit intensified and burning in him; and then may the spiritual reverence of his children, deepened by pity, lead them to a fresh and enthusiastic surrender, and consecration of heart, and life, and substance to his authority. History seems to teach that when the Papacy has been hacked in its trunk and branches, it has gained new vitality at the root. Its disasters have been followed by loftier claims, more exaggerated fanaticisms, more extreme dogmas, and a revival of spiritual power. After its overthrow by Napoleon I, came its magnificent restoration by the allied powers, and its concordat with Austria. Its return from Gaeta, in the wake of the army of the now third Napoleon, was followed by the establishment of a mediæval spiritual absolutism, by the dogma of the Immaculate Conception, and by the advancement of the blackest and most malignant Jesuitism to supremacy in the Papal councils.

We are not, therefore, authorized certainly to expect that the spiritual power of the Papacy will fall, even in Italy, with the absorption of Rome into the kingdom of Victor Emmanuel. It appears to be in Italy alone that the power of the Papacy, as a spiritual system, is on the decline. In France, in Belgium, in Ireland, in England, and in the United States it advances; and in the old seats of its supremacy—Spain, Austria, and South America—it does not recede. Even in Italy the loss of its spiritual *prestige* is largely, if not wholly, due to the fact that it has obstinately opposed the national passion for a united Italy. The movement there is much more a revolt against oppressive authority than a protest against dogmas. Those who are leading the reform movement are as yet but a small portion of the priests and people, and few of them in positions of influence and power. The most advanced of them, with the exception of a very small body of adherents to the Vaudois Church, have not reached the distinct Protestant position of the Church of England in the days of Edward VI. It is a hopeful movement, but still more so was that of the Italian reformers in the sixteenth century. The first effort at reformation was crushed by power,

and the present movement may be stifled by policy. If Pius, failing in his attempt to rouse the Catholic powers through pity, by the threatened or actual abandonment of Rome, should frankly surrender all claims to temporal power, and renew the days of his first advent to the Papacy, when the spectacle of a patriotic and reforming Pope threw Rome and Italy into a delirium of enthusiasm for him and for the Church, then there might be such a revival of reverence, affection and religious zeal, and such a flush of proud satisfaction in the presence of the Vicar of Christ in the old capital of the world, claiming, and in a sense exercising, spiritual supremacy over all the nations—strengthening, and not enfeebling, by his moral influence, the government of their beloved King, and the unification of their beautiful land—as would give the Papacy a new lease of life. If this policy should be adopted by the Pope, it might kindle a flame of blended patriotic and religious enthusiasm in which the incipient reformation would be consumed. They speculate superficially upon national movements who make no account of reactions. They above all reason blindly concerning Roman reformation who do not know that when her alienated children

rage against her abuses, she has still a reserved hold upon their inmost consciences, which it is always a heroism and an agony to break from, and to which the weak and the weary are often glad again to yield. It is, therefore, a hasty judgment to conclude that when the little remnant of temporal power now left to the Papacy—a mere incidental adjunct to its spiritual system—shall perish, that the awful spiritual domination with which it was associated will necessarily fall. The temporal power, no doubt, has helped to build up that spiritual system; but the system can now stand entire, independent of its support. When the scaffoldings were taken away from St. Peter's Church the dome did not fall in!

How ardent may be the attachment of those who oppose the temporal power of the Pope to his spiritual supremacy, may be seen in the fact that the ten thousand priests, who, under the lead of Passaglia, petitioned Pius to surrender his temporal rule, exalt to the utmost the spiritual prerogatives of the Pontiff. That celebrated petition closes with professions of profound reverence, of which the following are a portion:

“MOST BLESSED FATHER: We, the under-

signed, persuaded that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, one in mind, and one in will, and one in word, loudly proclaim that you are the legitimate successor of the blessed Peter, you are the Vicar of Christ, you are the principal organ of the Holy Ghost; to you as the pastor of pastors and master of masters, all obedience and reverence are due; your chair is the chair of Peter, your presidency that of Peter, and your communion that of Peter. Hence it is necessary that to you and to the Roman Church, the principal Church, the root Church and Mother Church of all the Churches by reason of the divinely constituted primacy, all the faithful should adhere, and all in union with you, through hierarchical subordination, should to you be subject."

Surely when those who are called revolutionists and reformers use language in reference to the Pope's spiritual authority, beyond which it is impossible to go, it would be wise in us not to anticipate a very radical or Protestant reformation as yet in the Church of Rome.

CHAPTER II.

THE SPIRIT OF JUDAISM AND ROMANISM.

WHATEVER may be the fate of Romanism as an institution, we have no warrant to hope that the *spirit* in which it originated and by which it was organized will speedily be extinguished. From the time of Aaron's golden calf, it has always manifested itself as the antagonist of a spiritual service. It was in the Apostolic Church. It has been in the Church in all ages. It is found among individuals, in churches of every name. It is the very spirit which St. Paul reproves in the Epistles to the Galatians and Colossians.

The Apostle tells the Galatian Gentile Christians, that they were not to go back to the Jewish law for truth, or for religious rites. The uses of the law, even to the Jew, had been superseded by the coming of Christ. It was a school-master to bring them to Christ. As the passage in which this expression occurs has been rendered in Conybeare and Howson: "Thus

even as a slave who leads a child to the house of the Schoolmaster, so the law has led us to [our Teacher] Christ, that by faith we might be justified; but now that faith is come we are under the slave's care no longer." The bondage to outward ordinances was passed. They were not, therefore, to turn back to institutions, which though divinely provided for a period of pupilage, are "weak and beggarly elements" to those who are in Christ, as if from them they could now receive strength, or truth, or regulations. The law and its ceremonies had served their uses and had passed away. They were as the slave who retires when he has consigned his pupil to the master. They were as the shell which is thrown aside when the ripe kernel has been taken from it. When the end has been attained of which they were the appointed means, and they have ceased to be means, they cease to be.

The peculiarity of the abrogated Jewish economy was just this,—that it furnished rites and types and ceremonies by which and through which the soul should get to the knowledge of the coming Christ and his great salvation. Christ had not yet come. His salvation for man was not yet wrought out. Faith was to

secure the efficacy of that great salvation by reaching forward to him in the future and laying hold of him as revealed by promise and in symbol. This was the aid graciously granted to faith that it might discern and appropriate the coming Saviour. But when Christ had come it was no longer needed. Such is the purport of the entire argument of St. Paul to the Galatians. When Christ came it was the believer's privilege to know and be known of him. It was his privilege to have direct access to him through the Spirit. Before this period rites and symbols were needed in order to bring the soul into contact with the *thought* of the coming Christ. What need of any aid to bring us to the *portraiture* of Christ, when by the Spirit we were brought directly into the presence of Christ himself? How could such aids for an object already superseded, be otherwise than weak and beggarly and superfluous—hindrances rather than helps—when the higher object, to which at the best they were subordinate, had been already accomplished? They can henceforth be only impediments, and not aids. To insist upon being carried into a city upon a ship, because it has brought us to the shore, or to be so absorbed with the pictures of a

beloved friend whom we go to see, as not to look up and see the friend when he stands before us, would be folly parallel to that of striving to enter through the beggarly elements of Judaism into the domain of Christian truth and life and joy.

By the incarnation of Christ and the gift of the Holy Ghost, we now, by faith, have immediate access to God. We come to the Divinity through the Humanity of the Saviour. We are united to Christ in a real life—participation as the branch is united to the vine. The veil is taken away. The type of the coming reality is removed,—for the reality itself has come. And now external rites and institutions occupy a wholly different position, and discharge a wholly different office from what they did under the law. They are not before us, and between us and the great gifts and truths of God, to shadow them forth to our apprehension and our faith; but they are with us and behind us, urging us forward to their unveiled presence, that we may be grasped and filled with their holy power. They are aids for our now open but feeble vision, as it looks upon present realities, not aids for the apprehension of realities yet future. The church and ministry and sac-

raments and ceremonies and ritual are now all instruments to bear the soul upwards—the chariots of fire, and horses of fire, by which it is rapt into the heaven of fruition and of truth.

Now that which we call the spirit of Romanism, because it has been exhibited in that church in its most exaggerated development, goes backward to the Jewish modes of apprehending truth and communicating with Heaven. It incumbers and blocks up the open access to Heaven by what is now the discarded lumber of a past economy. Multiplied forms which under the old dispensation were fit and divinely constituted vehicles to bring the soul into the presence of coming realities *represented*, are now but broken and clogging hindrances between the soul and the realities *presented*. Rome has interposed such a mass of complicated mediations and agencies and ceremonies and work-worship that only the most buoyant souls, like those of Pascal and Fenelon, can pass lightly over them and reach divine realities, and obtain a true spiritual life, while the souls of the multitude cannot go beyond them, but are entangled and wounded by them, and either abide among them, stupidly, carelessly, and carnally, or, with a vague yearning for something better,

there pine and moan and die. In this system God recedes from the sight of man because of a consuming sanctity which it would be profanation to approach, and because of an infinite incomprehensibleness which it would be presumption to attempt to know. Christ himself seems to possess only the awfulness and the unbodied spirituality and the infinitude of God; and thus the very object of his incarnation is thwarted, and those who in Christ were to be brought nigh to God, are kept far off even from him by whom they were to be conveyed to the Father. And now even the Virgin, the substituted mediatrix between us and the mediator, recedes into a distant Divinity, the full-charged divine representative of the Trinity; and glorified martyrs and saints become mediators with this mother-God, this all-powerful Queen Dowager of Heaven; and the only divine presence vouchsafed to man on earth, is that of Christ in his earthly Vicar and in the Eucharist, vic-divinities so poor and low that the souls that worship them cannot be high. Thus Rome transforming the uses of those institutions which are divine—making them to be Jewish in their character and meaning—and adding to them innumerable inventions to which she assigns

equal authority, makes them all, as far as she is able, beggarly elements, void of power to help, but full of power to hinder, the access of the soul to God.

CHAPTER III.

THE POSITION OF THE PROTESTANT EPISCOPAL CHURCH.

OUR beloved Church has been providentially preserved in her formularies of faith and forms of service, from the influences and the works of this Judaizing and Romanizing spirit. It was framed by wise and holy men, who, coming out from bondage to the beggarly elements of Romish rites, rejoiced in the glorious liberty of the sons of God, and framed our services in harmony with the new dispensation, with a view to bring the souls of those that were afar off nigh unto God. She has added no sacraments to the divinely established two. She has introduced no new mediators between us and the one mediator, Jesus Christ. She has swept away the multiplied symbols and ceremonies, errors and superstitions in the concrete of the

Church of Rome, and retained or introduced into her ritual only those few simple and intelligible forms which aid the reception and impression of the truths, and the divine institutions whose office it is to bring our souls into immediate communion with God. She has not taught her children to seek the living among the dead; to find the divine spirit in the human form; but to be introduced by divine forms, and by those services which are their reverent servitors and attendants, to that great spiritual Being whose directly communicated life comes into our believing and adoring souls.

But though this be the character of our Church, as it was settled by the Reformers, and as it remains unchanged in our standards, she never has been free—and probably never will be wholly free—from those who are still in bondage to beggarly elements, and animated by a Romanizing spirit. From the days of Bancroft and Laud they have constituted a party in the Church. They have sometimes been in the ascendancy in numbers and in influence, in the Church of England. We all know how extensively this spirit is prevailing there. We all know how, by a change of policy, it has made fearful advances both there and here. Not long

ago, by the Oxford Tract movement, it aimed to bring in superstitious practices through an argumentative propagandism. Now, by the subtler and more effective method of bringing in and multiplying a showy, attractive symbolism and ritualism, which are the embodiments of false and superstitious views, they teach an essentially Romish system, and infuse into many minds an essentially Romish spirit. I need not occupy the time in bringing proofs of this assertion. They are alarmingly patent all around us. Hence the Eirenicon of Dr. Pusey. Hence the innumerable works on ritualism, and the *directoria* and manuals of devotion to supplement the services of the Church with which the British press is teeming. Hence, among us, the Book of the Hours, the germ of a new monkery. Hence, St. Alban's Church. Hence, attempts at union with the corrupt Greek Church. Hence, a bishop's book on the Law of Ritualism, with its Jewish sign outside, and its Jewish wares within. It is a real and urgent danger. It is comforting to know that many of our bishops recognize the fact and are preparing a protest against its farther encroachments upon the simplicity and dignity of our services. Would that some who now distaste the fruit had not been

so fascinated with the blossoms! Would that some who are now ready to cut down the tree had not watered its roots! Would that many who reject the conclusions had not admitted the premises! Would that many in our Church who recoil from a fully developed ritualism, under which spiritual truth lies smothered and strangled and invisible, in gorgeous robes and wrappings, could be made to see that it results inevitably from a sacramental and priestly and exclusive church theory. For, apart from directly religious and ecclesiastical influences, there is much in our age and country which assimilates readily and helpfully with such practices as present religion with gorgeous ceremonial, and substitutes for the beauty of holiness, the supposed holiness of beauty. Some of those influences I will briefly describe.

CHAPTER IV.

CIRCUMSTANCES WHICH FAVOR RITUALISM IN OUR COUNTRY.

THERE is a mere vulgar love of luxury and display which aids this movement. In our pros-

perous country there are many men who grow suddenly rich, and who have no mental culture, but who surround themselves at once with all the luxuries and splendor of our modern civilization. I neither complain of, nor sneer at, this happy peculiarity. Many advantages are connected with it and result from it. Now such men are important members of a parish. They are frequently members of the vestry, and are apt to be considered wise, and to be influential, in proportion as they are rich. They at least occupy expensive pews, and contribute largely to the Church. Now such men, as a mere matter of luxury, and as carrying on life in the same general tenor, love to find everywhere pomp and splendor and a rich sensuous character in all that surrounds them. They love it in the opera-house, the club-room, the drawing-room, the steamship, and the Church. They will perhaps at first not particularly regard the fact that it is ecclesiastical splendor, but only the fact that it is splendor. When the music is just as good, and as sacred as that of the opera and the Bateman concerts; when the dark richly-dight chancel, with its white-robed boys, and its priests, in vestments that shine and rustle, march about and bow and prostrate them-

selves, and keep up an animated movement, and he is reminded vividly of some scene and scenery in an opera or play-house, he likes it—likes it extremely well. It seems to make his whole arrangements in life dignified, complete, and harmonious. It brings the Church into line with all other things in the midst of which he lives. He, of course, will support the Rector and the party that wish this style of things to be continued and enlarged and glorified. And hearing from that Rector that the Church, by her various instrumentalities, infuses grace into all submissive and receptive souls; and being quite sure that the services make him, somehow, feel good and comfortable, it would not be surprising to see him soon an enthusiastic advocate of this churchly system, and all his daughters scrupulously careful to bow very low at every *gloria*!

The increase of esthetic culture and taste in our country also exerts a similar influence in the Church. The love of art in all its branches is becoming a passion in our land. I believe that our artists of the coming and next generation are to be the foremost in the world. They are now abreast with those that are most advanced. We have the talent, we have now the heroic history, we have the wealth, and we have

the taste for the creation of a high, and ultimately, a characteristic and national, art. But now in the first flush of their new esthetic passion, it is somewhat eager and indiscriminating. To us, in the new world, the old and the new in art are both equally novel and attractive. Men of taste and culture return from foreign travel or sojourn, and remember with vivid pleasure the new and strong emotions awakened by majestic Cathedrals and the solemn services around which were gathered centuries of association, which they witnessed in old historic lands. As a matter of taste, quite apart from a religious feeling, they love to see and foster anything which renews and freshens these associations. Very often, too, looking at them in a single aspect, they return with theories of the necessity of blending these old-time customs with our raw and glaring civilization, in order to tone it down to a mellower tint. Others, again, have learned to depend for the fostering of their real or their fancied religiousness upon such forms as these. Hence this new movement towards extreme Ritualism is apt to be encouraged and sustained by men of artistic taste—men devoted, above all, to the esthetic, whether with or without religious tendencies and pro-

fessions. And its effect upon this class of minds, refined and susceptible to emotions from the beautiful and the picturesque, the venerable and the old, is apt to be particularly injurious. They are prone to suppose that whatever impresses the natural sentiment of veneration and awakens vague emotions of awe and reverence, produces that which is the very essence of religion. Ignorant of the true nature of religion as the sinful soul's awakening to its lost condition, its view of God as holy, its deep conviction of sin, its cry for mercy, its justification by faith in the blood of Jesus, its constraining love for Christ, and its consecration to his service and joy in his Holy Word, they are lulled into an ignorant and supercilious contempt for a truly spiritual experience, and fancy that the luxurious emotions of a gratified taste, and the vague solemnity of mind produced by impressive outward forms, are essential sanctification and salvation.

And this influence, coming from the higher cultivation of the country, is eagerly accepted and increased by the general mass of those who are but partially educated. Time was, not long ago, when in the East and West alike, there was a general, rigid, vigorous, mental training among the people, with but little cultivation of the taste

for the beautiful in life, in nature, in literature, and in art. But now it is astonishing to observe how disproportionally the taste and the love of the beautiful are cultivated; how impatient the mass of people are of sober, solid thought, in any department; and how eager for excitements and exhilarations. The cultivation of taste for the beautiful, as the finish and polish of a solid education, is a worthy and elevating development of national life. But this exorbitant love for the showy and the glittering—this mere taste for outside and sensuous splendor, without the old moral basis and the drilling in thought and study of our earlier national common education—is a bad and demoralizing trait and habit of the country, and of the time. It is a sign of gilded barbarism, like that of the later Roman Empire, in which a pampered population combined the ferocity of savages with all the vices of a superficial and luxuriant civilization. The smooth and spotted leopard is fiercer than the shaggy and uncouth bear. This newly developed national characteristic does not promise well for a staunch, sound citizenship, that shall constitute firm materials for the structure of free States and holy Churches. Better rough, sound oaken pillars, with the bark

on, to sustain a fabric, than those of rotten popular gilded. Everything runs into this form of exaggerated and vulgar splendor among our middle classes—everything in their private and public life. Even such practical machines as the firemen's engines and wagons must be as brilliant as a Lord Mayor's coach. Such a taste will call for and relish everything that is externally gorgeous and imposing, and it will put up with nothing that is plain. It will be delighted with new sensations from all quarters. It is just the class of mind that will most eagerly rest upon picturesque and glittering and imposing accessories and forms, careless whether or no they have any inner meaning. So far as they come into the Church they will be attracted by a showy Ritualism, and we shall be, as indeed we are, pointed to the fact that it is attractive to this class, as evidence that it is suited to them, and just that which they need. That this taste for vulgar glitter is to be indulged, is openly avowed by the leaders of Ritualism in England. In a recent publication, called "The Church and the World," which may be regarded as their manifesto, it is said that only by a showy ritual can the uneducated be impressed and won. The Church is referred to the theatre to

learn the right method of producing impressions and effects. Since good actors, it is argued, are not common, theatrical managers find it necessary to offer the attraction of "gorgeous spectacles" or "splendid transformation scenes." Then follows this remarkable sentence: "Hence a lesson may be learned by all who are not too proud to learn from the stage. For it is an axiom in Liturgiology that no public worship is deserving of the name unless it be *histrionic*." Then follows an argument still more singular, drawn from the gin-palace. A church, it is argued, like a gin-palace, "must have internal decoration, abundant polished metal, and vivid colors, with plenty of bright light." A system which sends us to the theatre and gin-shop, instead of the Bible, for that which is to impress and win the uneducated and the vulgar, must give up the old claim to superior reverence, and admit that it is making most unscrupulous, and reckless, and eager accommodation to the low propensities and debased tastes of the people. So that we have, in that characteristic of our time which affects a flashy splendor, that which, in connection with luxurious and esthetic tastes, ministers to the promotion of an exaggerated and superstitious Ritualism

—a system which professes to radiate and inject holiness into passive souls from symbols surcharged with divine influence and power.

CHAPTER V.

PROGRESS OF RITUALISM IN THE CHURCH OF ENGLAND AND
IN THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED
STATES.

THE public press has advised us of the alarming growth of an essentially Romish ritualism in England. It is not necessary that I should describe, in detail, the services which are now held in a multitude of churches in England, which can scarcely be distinguished from those of Romish chapels. It is enough that I should state that the Prayer Book being found insufficient as a guide or authority for these Romish innovations, other manuals, by private hands or private associations, have been provided. They introduce us into the midst of phraseology and ceremonies hitherto wholly unknown to the Anglican and American churchman. The *Direc-*

torium Anglicanum and *The Priest's Prayer Book* are, I believe, the two chief standards for this new worship. In the former we have new services, and directions for new ceremonies, dresses, and utensils. With some of the new names which here occur the public ear has become familiar, although few persons have cared to acquire definite ideas of their meaning. But now this ritualistic nomenclature has been enormously enlarged. We have heard of amice, alb, girdle, maniple, chasuble, dalmatic, and tunic; but now provision is made for a "gremial" and "chirothecæ," for "aspergillum," "aspersorium," "manicula," "particle," "benatura," "stock," "aumbrey," and "pome." A "gremial" is "a silk apron, placed in the lap of a Bishop, when sitting, during some parts of the holy eucharist." "Chirothecæ" are "gloves, which should be made of silk and richly embroidered." "Aspergillum" is the sprinkler for holy water, and "aspersorium" is a holy-water brush. "Benatura" is a holy-water cork. Then there are forms for the preparation and consecration of holy water. First there are forms for the exorcism of salt; then for the benediction of salt. Then for the exorcism of the water; then for the benediction of the water. Then the salt is thrown

into the water, with another form of prayer; and lastly a sixth form for the benediction of the two together. When this service is joined to that for the exorcism and benediction of palms (in which holy water is required), it exceeds in length the order for the Morning and Evening Prayer. The “*navicula*” or boat is the vessel that holds the incense before it is put, with a spoon, into the censer or thurible. The “*particle*” is the crumb of bread, with which the priest cleanses his thumb after the anointing of the sick. “*Stock*” is the vessel in which the holy oil is kept. “*Pome*” is a round ball of silver or other metal, filled with hot water and placed upon the altar in winter, to prevent danger or accident to the chalice from the hands of the priest becoming numb with cold. These books contain an immense number of services and prayers and benedictions for various occasions, and all of them thoroughly Romish in tone and substance. There is an office of Confession, which differs in no important respect from that of the Church of Rome. Benedictions are prepared, not only for articles and vessels used in religious services, for patens, chalices, altar vessels, service books, eucharistic vestments, the thurible and incense, but also for a multitude of articles of

secular use, such as medicines, ships, and fishing nets.

We have entered into these painful and humiliating details in order that it may be seen how entirely Romish is this whole Ritualistic movement in England, and that we may know what it is that our Ritualizing innovators are attempting to introduce into our churches in this country. Nay, we are not far behind them even now. Read the description of the services as they are now ordinarily conducted in one of the churches of New York. It has been furnished by a Reverend Brother at my request; and I copy it almost entire.

“There is nothing in the external or internal appearance of St. Alban’s Church unlike other Episcopal churches, until you come to the chancel. This is decidedly Romish in all its arrangements. In fact, there is no difference to be distinguished. First, there are three steps to the altar. This altar is the same in size and form as that of the Church of Rome. It is covered with a dark-colored cloth, with a large cross embroidered on it. The top is covered with red velvet and fringe. On it is the altar service,—on a stand similar to that used in the mass,—and something very like a pyx, a box it seemed to me covered

with a dark cloth, and emblazoned with a cross. Behind this altar is a screen, with a deep ledge, and on this ledge, and directly back of the altar, is a large silver cross. This cross is flanked by two gilt vases, which seemed to me to contain artificial flowers. On either side of the vases are two very tall candlesticks with candles, and on each side of these, three other candlesticks and candles, much smaller.

“At half-past ten a man in a surplice placed himself at the organ. A hymn was started and taken up by boys’ voices in the vestry-room. Soon the sound became more audible, and lo! there issued from the vestry, first a small boy, in a cassock and surplice, bearing a large wooden cross, I should think about six feet long. Then followed some dozen little boys, with folded hands; then a few men, all in short surplices and cassocks, and finally the ministers,—one in a white robe, which reached to about the knees, with a black cassock beneath; and the other with a white garment of about the same length, but tied about the waist with a cord; both wore black scarfs.

“The procession moved slowly up to the altar, singing I know not what. The singers filed off to their sedilia, the head priest knelt at the rail,

with a little boy on either side, and directly behind him knelt the other priest. This latter then commenced to intone the Litany. Directly after the Litany, the head priest arose, and for the first time, turning towards the people, said that the Fourth Selection of Psalms would be sung.

“Then the two priests retired. A young acolyte entered and proceeded to light the eight candles, and after bowing to the altar, retired. The two priests returned, and now the celebrant wore a white robe, reaching a little below the knee, and apparently covering a black cassock. Over the white robe a cape or cloak of dark color, embroidered before and behind with a white cross. With folded hands, and on either side a small surpliced boy, he entered the chancel, and mounting the steps, stood before the altar, and of course with his back to the people, and reverently bowed to the altar; so did the boys, and so did the second priest, who stood on his right, two steps below, and who had changed his stole, so that now it was passed over his left shoulder and under his right arm.

“The chief minister then commenced the ante-communion service, turning his face to the people, when he read the Commandments, and

then immediately back again to his former position, where he remained while the second priest read the Epistle on the right and the Gospel on the left of the altar. After the Gospel, the Nicene Creed was sung, all facing the altar. At the words, 'I look for the resurrection of the dead,' the priests, boys, choir, and many in the congregation, crossed themselves. The junior priest preached a sermon. He distinctly told them that the only way to rid themselves of unbelief and doubt was the Holy Catholic Church; and if they inquired what was the Catholic Church, he would give them three tests,—Universality, Antiquity, and Consent. Not a word of Christ as the way, the truth, and the life; nothing but implicit faith in Holy Mother Church. A more thoroughly Romish discourse cannot be imagined.

"After this sad exhibition of a distorted Gospel, the mummary recommenced. The alms were then collected, and then the little boys brought the cup and wine from the credence table. There was no 'fair white linen cloth' on the table, as the rubric plainly directs. The wine and bread being upon the altar, the little boys brought to the priest water and a napkin, with which he washed his hands. Then was intoned

the prayer for the Church Militant, after which the second priest, facing the congregation, read the invitation, and at the words, 'with the Father,' &c., he wheeled about and faced the altar. At the Confession both priests prostrated themselves before the altar, almost to the floor. In pronouncing the sign of absolution, the head priest made the sign of the cross. The service then proceeded as usual to the prayer of consecration. Standing before the altar, the priest began the prayer of consecration in a very subdued voice. When he came to the words, 'Take, eat: this is my body,' he paused, changed his voice and said them in a whisper; then paused again; then bowed his head, and then actually elevated the bread, and the people bowed their heads. The same thing was done with the cup; it was elevated, and the people bowed again. Then once more prostrating themselves before the altar, the priest communed. After this, he delivered the bread, not to his assistant, nor to the other minister at the rails, as the rubric directs, but to the two little boys; actually putting the bread into their mouths and pouring in the wine. Then he gave the elements to the clergymen at the rails. The two celebrants then faced the peo-

ple, one elevating the bread and the other the cup, as high as their eyes. The priest who delivered the bread first made a sign of the cross with it to each communicant. The one who bore the cup did not deliver it at all to the communicant, but poured the wine into his mouth. While this was going on, the organist was performing a voluntary. After all had communed, the head priest proceeded to consume all the bread that was left and to drink the wine. The little boys then brought him two small silver pitchers, and as he held the cup alternately poured what I supposed to have been water, for the priest thereupon shook the cup, after the manner of Rome, and drank the contents. This was done three times, and the cup was returned to the table, covered with a black cloth, and by the boy removed to the side table. In dismissing the people, the sign of the cross was used; after which the procession moved slowly out, the cross-bearer first, the boys next, the priests last, singing, as when they came in, and bowing to the altar as they passed."

And now we inquire, Is this indeed our Protestant Episcopal Church? Are these things to be tolerated within it? Have they any countenance in the laws of the Church? Without law

and against law shall they be neglected as harmless absurdities? Or shall they be put down as pernicious superstitions?

CHAPTER VI.

THE CLAIMS OF THE RITUALISTS NOT SUSTAINED BY THE
LAWS OF THE CHURCH OF ENGLAND.

HAVE these practices any countenance in the laws of the Church? It is pretended that they have. It is argued that they are lawful in the Church of England, and consequently in our own. We shall show, briefly, that they are violations of the laws of the Church of England; and that, even if they are not, they are utterly without and against law in the Protestant Episcopal Church in the United States. Every parochial clergyman in England is required to subscribe to the article in the 36th canon, which reads as follows: "That the Book of Common Prayer and of ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may be lawfully used; and that he himself will use the form of

the said book prescribed in the public prayer and administration of the sacraments, and *none other.*" He also subscribes the following declaration: "I, A. B., do declare that I will conform to the Liturgy of the United Church of England and Ireland as it is now established." One wonders, after reading this, by what Jesuitism it is that clergymen of the Church of England can reconcile it to their conscience to add to the Liturgy thus established services and ceremonies provided in the *Directorium Anglicanum* and the *Priest's Prayer Book*.*

So far from there being any legal authority for the mass of superstitious customs and gestures and vestments which, as we have seen, have been introduced into the Church of England, it is enough to state that the highest ecclesiastical authority has expressly condemned, as without law, two of them, which are not now certainly the most objectionable, although they are well calculated to introduce others more pernicious than themselves. That authority has declared that stone altars and candles upon the communion table, except when lighted for the pur-

* We believe that a slight modification of this declaration was recently made, but that it did not affect the promise to use only the services of the Prayer Book.

pose of giving necessary light, are contrary to law.

And yet, with this distinct subscription to the canon, and this high legal decision with regard to two, not the most objectionable, of their innovations, a very large number of the clergy of the Church of England have persuaded themselves that it is their right and their duty to introduce such customs and vestments and utensils into the Church of England as we have described. How do they accomplish this feat? The process is curious. I will strive to explain it. They utterly ignore the Reformation as that which intended to produce any radical changes; and they strive, by special pleading upon a single rubric, to get back into the midst of, and recover, in substance, all the Popish superstitions which it was the great purpose of the Reformation and the Prayer Book to abolish.

In the first Prayer Book of Edward VI, it was provided by a rubric, before the communion service, that "the priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration; that is to say, a white alb plain, with a vestment or cope. And where there be many priests or deacons, then so many shall be ready to help the priest in the

ministration as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry; that is to say, albes and tunicles.”

This rubric was omitted in the revised second Prayer Book of Edward VI, in 1552, and the following was substituted in its place:

“And here it is to be noted that the minister, at the time of the communion, and at all other times of his ministration, shall use neither alb, vestment, nor cope; but, being archbishop or bishop, he shall have and wear a rochet; and, being a priest or deacon, he shall have and wear a surplice only.”

On the accession of Queen Elizabeth provision was made that the ornaments permitted by the first book of Edward should be restored, in the following manner: A rubric declared, “And here it is to be noted that the minister, at the time of the communion, and at all other times of his ministration, shall use such ornaments in the Church as were in use in the second year of King Edward VI, according to the act of Parliament set in the beginning of this book.”

The following is the act of Parliament referred to in the rubric:

“Such ornaments of the church and of the ministers thereof shall be retained and be in use

as was in this Church of England, by authority of Parliament in the second year of the reign of King Edward VI, until others shall be taken therein by the authority of the Queen's Majesty with the advice of her Commissioners," &c.

Now this would seem to be plain enough. Certain vestments of the clergy and ornaments of the church, which had been in use in the second year of King Edward's reign, and had been set aside in 1552, were subsequently restored in the reign of Queen Elizabeth. So much and no more! How is more attempted to be made of it?

It is argued that the first Prayer Book did not come into use until the third year of Edward VI; and that till then the Latin Missal and breviary were the only lawful service books in England; and that consequently it was these and not the Reformed book of Edward that was restored to authority by the rubric of Elizabeth. I do not pause to argue and explain this point. I only indicate the absurdity and dishonesty of arguing from a technical mistake in a law—if it had been a mistake, as it was not—against the whole purport and intention of the law. For surely if there was anything which the framers and revisers of the Prayer Book did mean to

do, and thought they had done, it was to exclude the Missal and the breviary.

And again: In the preface to the Prayer Book "concerning the service of the church," it is mentioned that "whereas heretofore there hath been great diversity in saying and singing in churches in this realm; some following Salisbury use, some Hereford use, some the use of Bangor, and some of York, now from henceforth all the whole realm shall have but one use." One would suppose that this was a plain direction that the old and varying Rituals, hitherto in use, should be dropped, and the one new one in the Prayer Book should alone be followed. But the advocates of Ritualism contend that it means only that there shall be in use, "only *one mode of reciting* the divine offices;" but does not preclude the old Papal uses of Sarum, Hereford, &c., from being introduced. Such reasoning is to the last degree reckless. But it is in perfect keeping with all the argumentation of this school, which advocates its favorite views with an illogical hardihood which is astounding. For instance: A rubric provides that there shall be no communion in the church, unless there be at least three present to communicate with the priest. But the *Directorium*

Anglicanum, urging the daily offering of the Holy Sacrifice, suggests that if there be not three persons present, then “absent sick persons, who communicate spiritually, ought to be counted in!”

Now with reference to these provisions of the Church of England, we make the following observations :

1. No parties in the church from the period of these enactments until now, except this modern school of Ritualists, have ever contended that it was the intention of the framers of the Prayer Book and the Government, to allow the continuance of the old *uses* of England, or to grant any liberty beyond that expressly specified in the rubric.

2. The acts of Parliament, the royal proclamations, and the injunctions of the bishops at that time and subsequently, show conclusively that it was intended expressly to exclude the Popish and superstitious ceremonies, hitherto provided for in the various English Rituals.

We proceed to furnish a few proofs of this statement.

In the preface to the first Prayer Book, published under authority of an act of Parliament, we read :

“And where heretofore there hath been diversity in saying and singing in churches within this realm; some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln, now from henceforth all the whole realm shall *have but one use*. And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by reason of so often repetition, they could say many things by heart; if these men will weigh their labor with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.”

Here it is evident that nothing but the services in the one use, the one book, could be used; and “that all things must be read upon the book,” and that consequently all services and ceremonies not found in it, were unlawful.

The acts two and three of Edward VI, under whose authority this Prayer Book was set forth, uses the following unequivocal language. It enacts that “all ministers, &c., shall be bounden to say and use the matins, even-song, celebration of the Lord’s Supper, commonly called the mass, and administration of the sacraments and

all their common and open prayer, in such order and form as is mentioned in the same book and none other or otherwise, and provides penalties for all who shall use any other rite or ceremony, order, form, or manner of mass openly, or privily, or matins, even-song, administration of the sacraments or other open prayer than is mentioned or set forth in this book.”

It would be difficult to frame a statute more explicit in its adoption of the one book, and the exclusion of all others.

That the specific *intention* of these changes was not merely to produce uniformity, but to exclude previous Popish practices, is no less clear.

In the royal proclamation of 1549, there is a prohibition of “setting any light upon the Lord’s board at any time,” and an order to ministers “to use no other ceremonies than are appointed in the King’s Book of Common Prayer.”

A year after, Ridley, the Bishop of London, issued injunctions to prevent the reintroduction of forbidden Popish customs. The second of these injunctions reads thus: “That no minister do counterfeit the Popish mass in kissing the Lord’s board, washing his hands,” &c., “or set-

ting any light upon the Lord's board. And finally, that the minister in time of the holy communion do use only the ceremonies and gestures appointed by the Book of Common Prayer, and none other, so that there do not appear in them any counterfeiting of the Popish mass."

So also Cranmer, in the same year, issued articles of inquiry to the same effect. It is to be asked "whether any in this church do keep or observe diligently and inviolably, without color or fraud, the book called the Common Prayer, according to the rules of the same and the statute of Parliament, authorizing the same book; and whether you use any other ceremonies at the communion than is mentioned or allowed in the same book." Here certainly is additional evidence that the book intended to proscribe what it did not sanction.

3. The utmost then that can be lawfully claimed under this much-debated rubric, is the restoration of certain disused ornaments and vestments as they were prescribed in the first book of Edward VI. In accordance with its provisions, it would seem to be lawful in the Church of England, unless the seeming meaning of this rubric should prove not to be its

real intention, for ministers officiating in the public service to wear albs, vestments, copes, and tunicles. But nothing beyond this is lawful. All those deviations from and additions to the service, all those ceremonies and benedictions and gestures and vessels, provided in the *Directorium Anglicanum*, are not only not admissible, but were intended to be excluded.

But the case is still stronger than we have stated it. The liberty which the rubric in words *seems* to grant was not used in the days of Queen Elizabeth, although it may well be supposed—indeed, it is well known—that there was a large Romanizing party in the church, Protestant only in name, to whom such a permission could not be otherwise than agreeable. Nor for three hundred years have those vestments hitherto, until very recently, been introduced into the Church of England. How can we account for this fact? Only by the other fact, of which there is no doubt, that however this rubric might have been restored, and with whatever intentions, *other laws and regulations immediately followed which would have made obedience to it unlawful*. It is a clear case of a law which has become inoperative, or unlawful to be enforced,

in consequence of other and more recent laws. The proof of this statement is beyond question.

In the very act of Elizabeth which reintroduces the ornaments of the first book of Edward, there is a provision that is inconsistent with it. It is as follows: In the third section it is enacted "that all and singular ministers in any cathedral or parish church be bound to say and use the matins, even-song, celebration of the Lord's Supper, and administration of each of the sacraments, and all the common and open prayer, in such order and form as is mentioned in the said book, so authorized by Parliament *in the said fifth and sixth year* of the reign of King Edward the VI." Now the book of the fifth and sixth year of Edward VI expressly *forbid* the use which had been granted in the first book, of the alb, vestment, cope, and tunicle.

If it be said here that this is a case of contradictory enactments in an act, and that there is no more reason why the one should give way than the other; then we answer, that if subsequent laws uniformly confirm the prohibition, and not the permission, then there can be no doubt that it is the prohibition which should prevail. Such is the fact.

Soon after the above law there were issued

“injunctions given by the Queen’s Majesty concerning both the clergy and laity of this realm.” Under the title concerning the “book of service,” it is enjoined “that there be used only but one apparel; as the cope in the administration of the Lord’s Supper, and the surplice in all other ministrations, and that there be no other manner and form of ministering the sacraments, but as the service book doth precisely prescribe.” The point is capable of still clearer demonstration. In the “act for the uniformity of Common Prayer,” it was enacted that the use of the ornaments provided in the second year of King Edward VI, should be resumed “*until other order should be taken therein by authority of the Queen’s Majesty.*” These ornaments then were to be used only *until* the Queen gave other orders. Did the Queen give other orders? She did; *and the above is one of them.* This new order then revokes the former. It was through Archbishop Parker, her metropolitan, assisted by Grindal, Horne, Cox, and Bullingham, that these injunctions were published in 1564, five years after the act of uniformity. It was only during these five years that the rubric for the restoration of the ornaments of the second year of Edward was in legal force. The practice of the church

from that period until now, proves that this was the universal understanding of the law.

That this is not the mere private opinion of one who studies these questions at a distance, and under the disadvantages of insufficient authorities, will appear from a document of great authority published so recently as May, 1866. The archbishops and most of the bishops of the United Church of England and Ireland submitted a case to most eminent legal counsel, among whom was the attorney-general, which closes with the following questions :

I. Supposing a clergyman of the Established Church of England to administer the Holy Communion in a parish church, habited in the vestments prescribed by King Edward the VI, first Prayer Book (1549), does he infringe the law, and commit an offence cognizable by any legal tribunal?

To this the counsel reply, “ We are of opinion that the first question should be answered in the affirmative.”

II. Suppose him to introduce into the communion service, the use of two or more lights on the communion table, not burnt for the sake of giving light, but as an ingredient in the service itself; or the use of incense burnt in thuribles,

or censers for censuring persons or things; or the ceremonial mixing of water with the sacramental wine; or the use of wafers instead of bread such as is usual to be eaten; or the use of hymns before or after the prayer of consecration, or at the time of administering the elements; does he thereby infringe the law, and commit any offence cognizable by any legal tribunal?

Answer. "We are of opinion that the second question should also be answered in the affirmative."

We may here safely leave the argument that innovations of the modern Ritualists are without authority, or countenance, in the laws and rubrics of the Church of England.

CHAPTER VII.

THE RITUALISTS NOT SUSTAINED BY THE LAWS OF THE
PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

WE have seen that the innovations of the modern Ritualists are without authority or countenance in the laws and rubrics of the

Church of England. Still less have they any support in the constitution, canons, and rubrics of our own Church.

In the first place let us ascertain what are our authoritative guides to faith and practice?

The answer is simple and explicit. Our own Prayer Book with its rubrics and our own constitution, of which it is a part, with its canons. These, and nothing more.

In the preface to our Prayer Book are these words, "It is a most invaluable part of that blessed liberty wherewith Christ has made us free, that in his worship, different forms and usages may without offence be allowed, provided the substance of the faith be kept entire, and that in every Church what cannot clearly be determined to belong to doctrine must be referred to discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of as may seem most convenient for the edification of the people, according to the various exigencies of times and occasions."

The preface then shows that the Church of England has used this liberty; and thus vindicating by her example, the action of our own Church in not only making such changes as had

become necessary by our separation from the Mother Country, but in embracing “the happy opportunity which was thus offered to take a further review of the public service, and to establish such other alterations and amendments therein as might be deemed expedient.”

The Prayer Book thus revised, altered and amended from that of the Church of England, embodies our faith and prescribes our practice. Our Ritual is there and nowhere else. We are not under obligations, and we are not at liberty as ministers of the Church, officiating by her authority, to use other forms than those which are thus set forth. We are to be guided in the use of them by the directions which accompany them. We cannot add to them, nor take from them. The canons, the offices, the rubrics, the customs of other churches, except as we have adopted them, are not our rules, our obligations or our prerogatives, as members of the Protestant Episcopal Church of the United States. Our own, and only our own standards are the measures of our law and of our liberty.

It would seem little less than absurd formally and emphatically to announce this principle, were it not frequently, both in theory and practice, ignored or rejected. But that it must be

the true principle, will be evident from various considerations.

1. *From the very nature of the case* it cannot but be so. Every institution must have fixed and definite regulations. To assert of any organized and ordered body, provided with its own constitution and laws and franchises, that besides them it possessed many others, to be found in preceding institutions, not written down indeed, but admissible as privileges, or obligatory as duties, would be to state that it had no fixed laws. The Church of England has her own regulations. They and they alone are binding on the members of that Church individually and collectively in the Mother Country, and in the colonies of England. However she may have admitted the authority of general councils and ancient canons as her guide in *the adoption* of her own regulations; however strong she may have asserted her own responsibility to have been to follow the faith, and to be governed by the canons of the primitive Church; yet after she has, in accordance with these principles, established her own regulations, then only her own canons and rubrics and laws are laws for her. Our Church has done precisely the same thing. Our relation to the primitive Church is like

that of the Church of England. Our relation to the Church of England is similar. Only those creeds and regulations which we have adopted from her are laws for us. Even then if these ritualistic practices could be vindicated by her authority, it by no means follows that they are lawful in our own churches. What we have adopted is our obligation. What we have dropped is not our liberty.

2. This appears from the whole history of our attempt to obtain the episcopate from England. The bishops hesitated to bestow it, because a Church just about to be organized, derived from her, but no longer a part of her, or dependent upon her, and henceforth to be beyond her control, desired to be constituted, with some omissions which seemed to them important. They did not at first feel at liberty to aid in giving complete organization to a Church which proposed to omit the Athanasian creed, and the obligatory use of the article of the descent into hell of the Apostles' creed, and which did not provide for the absolute veto of bishops in conventions. They subsequently yielded, and imparted the episcopate to our Church, notwithstanding these omissions. But the whole history proves, beyond question, that it was the

understanding of both parties that not everything that was lawful and obligatory (independent of changes made inevitable by the Revolution) in the Church of England, would henceforth be lawful and obligatory in the Protestant Episcopal Church of the United States.

3. The same thing appears from the practice of our Churches unto the present time. Notwithstanding the declaration of the preface of the Prayer Book, made in good faith, and strictly true in point of fact, that this our Church was "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship;" yet the changes that were made have ever been considered as law, and the omissions as no longer either law or lawful in our Church. There are probably not a score of clergymen in our Church who cannot subscribe to every article in the Athanasian creed; but its use in our Church is not lawful. There are, it is to be feared, a number of clergymen in our Church who approve of the form of absolution in the English office for the visitation of the sick, but its use in our Church is not lawful. A large portion of our communion office is not in that of the English liturgy, and yet it is not lawful for us to omit

it. And so we might show, from many particulars, that our practice hitherto, in all our history, has been in accordance with our theory; and that we have never acted upon the principle that whatever is free to the Church of England, in point of doctrine or ritual, is free to us, although when we separated from her we declared that it was not our intention to depart from her in any essential point of doctrine, discipline, or worship. In arranging our *formularies and articles* we did not depart in any essential point from those of the mother Church. We have seen that the standards of the Church of England do not authorize the innovations of the modern Ritualists. But if it could be proved that they do so, it is no less clear that they have not a shadow of support in our Church. The two great sources of reliance for these innovations are the rubric, which permits the restoration of the ornaments of the first Prayer Book of Edward VI, and the provisions which are made for the choral service in the cathedrals and the collegiate churches of England. *We have neither of them.* Such vestments and ceremonies and gestures as we have seen to prevail in New York, and which begin to be exhibited in other churches, are gross violations of law.

If these things are to be permitted, we might as well be without law. How is it that they have been introduced? Partly from the extreme obnoxiousness connected with all ecclesiastical prosecutions; partly from sympathy with them, at least in their first and less extreme development, on the part of persons high in authority; partly from the love of novelty and of showy ceremonial among Christians, luxurious in their private life, and of little spiritual discrimination; and partly from the fact that high official authorities in the Church have announced such principles, in the exposition of ecclesiastical law, as have opened the floodgate to a multitude of customs, which, calling themselves Catholic, but in fact Romish, are now startling the Churches by their manifest extravagance. The latter cause, which may have resulted in part from some of the former, is responsible for much of our present exaggerated Ritualism. The interpretation to which I allude seemed to sanction in advance everything which has ever been adopted in the primitive Church of the first five hundred years, and everything that has ever been in use in England since the first days of Henry VIII.

Let us look a little into those expositions.

The most advanced presentation of principles which are utterly subversive of our own constitution, and throw open a wide door to the most extreme innovations of modern Ritualism, is to be found in the recent work of Bishop Hopkins on the law of Ritualism.

His views upon the general question of Ritualism in the primitive Church are so extraordinary, and so against the whole current of Anglican theology, and so exclusively confined to himself, that they do not prepare us to place much confidence in his judgment concerning the question of Ritualism in our own Church.

Bishop Hopkins actually contends that all the Jewish Ritual, which was not explicitly abrogated by Christ and his Apostles, was still obligatory upon the Jewish Christians. In this position he takes his place distinctly with the ancient heretical sect of the Nazarenes, and in opposition to the great body of the theology of the Church of England. He contends, moreover, that the Jewish Ritual was a divine model which the early Church had in view, and respected in all her arrangements for worship. The Church was constructed on the model of the temple; the altar, the gates, the veils, the incense, the lamps, the bowing to the altar, the

chrism, the vestments; and a multitude of other particulars, which are all approved of, are the result of a "voluntary conformity to the Mosaic Ritual on the part of the primitive Church." He who can find the Jewish Ritual by divine right in the Christian Church, notwithstanding St. Paul's emphatic and repeated testimony that it was abolished, will not find it difficult to discover all the Ritual of England and of Rome, if it should be thought necessary, in the simple liturgy of our own Church.

After this extraordinary course of reasoning or rather of assumption, we are not surprised to find that Bishop Hopkins adopts the interpretation of the English ritualistic school, to which we have referred, of the famous rubric in reference to ornaments of the first book of Edward VI. Indeed this portion of his work is nothing more than a condensed reproduction of a recent Ritualistic book, "Perry's Lawful Ornaments." He goes quite back of that period, and contends that besides the foreign canon law, there are the provisions of the Legatine and Provincial Constitutions to the thirteenth century, which are all parts of the body of law which belong to the Church of England. Of course a rich mine of ritualistic treasure is thus struck, which fur-

nishes precisely the ceremonies which the innovators desire. Says the Bishop, "In the list of matters as then in established use, we have these items, viz.,—1. Processional crosses. 2. Two lights on the altar. 3. A censer and incense. 4. Altar-cross and chancel-screen cross. 5. Surplice. 6. Alb. 7. Girdle. 8. Stole. 9. Dalmatic. 10. Tunicle. 11. Chasuble or vestment. 12. Cape. 13. Amice. 14. Cope or tip-pet. 15. Maniple. 16. Hood. 17. Cassock."

Much more than these things can be found, no doubt, in these Legatine and Provincial Councils, as they shall be required by the advancing tastes of the Ritualists. They will be able to find these also: "Gremial," "chirothecæ," "aspergillum," "aspersorium," "navicula," "particle," "benatura," "stock," and "pome," and much other Popish rubbish which was swept away by the injunctions of the Reformers. Of these too, as of those which the Bishop has mentioned, the question may be asked: "Did the second book of Edward VI *forbid* the use of these things?" Having already answered this question, and introducing it here only for the purpose of illustrating the exceedingly comprehensive character of the Bishop's logic in the treatment of this whole subject, I

turn to that which more nearly concerns us, "The State of the Question in our own Church."

The question is thus presented: "Is the omission of certain other matters in the English system to be understood as a departure from it, in such a sense that we are no longer at liberty to *maintain* anything in doctrine, discipline, or worship, which, though fully established by law by the Church of England, is not specifically ordered by our own? It is certain that our Church does not enjoin or require many things which are enjoined and required in our Mother Church. Are we to suppose that those things are therefore to be held unlawful? In other words, do *omission* and *prohibition* bear the same meaning?"

The real question at issue is not here stated with perfect accuracy. The question is not whether we are at liberty to *maintain* anything in doctrine, discipline, and worship in the English Church, not *specifically ordered* in our own. It is the very different question, whether we are permitted to *adopt* and *introduce* into our Church anything not specifically provided for by our own constitution, canons, and rubrics. We are at liberty to *maintain* the *doctrine* of the Athana-

sian creed. Why? Because it is in harmony with, and an expansion of, the doctrine of the Apostles and Nicene creed. We are at liberty to *maintain* the *doctrine* of the Augsburg Confession on Justification. Why? Because it is in harmony with our own. We are at liberty to preach these *doctrines* from the pulpit; *but we are not at liberty to introduce these formulæ into our worship.* These are essentially diverse questions; and it is the latter that is at issue. The Ritualists and Bishop Hopkins claim the right to introduce ceremonies, established by law or prevailing by custom in the Church of England, which have not been specifically provided for or ordered by our own. It is this claim which we deny.

The principle by which Bishop Hopkins endeavors to substantiate this claim is thus stated by him: "It is a settled rule in all our courts of justice that every part of the common and statute laws of England which were in force throughout the Colonies and adapted to their circumstances before the War of Independence (with the single exception of what concerned the rights of the crown), continued to be the law of the land, notwithstanding the Revolution, and are still obligatory, unless changed

and done away by subsequent acts of our own legislation." Then the Bishop adds: "If, then, the laws of England (with the single exception stated) continued to be the laws of the United States after the Revolution, save only so far as they were changed or superseded by actual legislation, much more does the principle apply to the Church of Christ, whose kingdom is not of this world."

The argument then is, that as the common and statute law of England continue to be in force in the State, so the ecclesiastical law of England continues to be in force in the Church, except in so far as it may have been changed or done away by explicit legislation.

Let us inquire how it is that the common law of England came to have such authority in the United States. Chancellor Kent advises us. "Although," he remarks, "the great body of the common law consists of a collection of principles to be found in the opinions of sages, or deduced from universal or immemorial usage, and receiving progressively the sanction of courts, it is nevertheless true that the common law, so far as applicable to our situation and government, has been recognized and adopted as an entire system by the constitutions of New

York, Massachusetts, New Jersey, and Maryland. It has been assumed by the courts of justice, or declared by statute, with like qualifications, as the law of the land in every State. It was imported by our colonial ancestors, as far as it was applicable, and was sanctioned by royal charters and colonial statutes. It is also the established doctrine that English statutes passed before the emigration of our ancestors, applicable to our situation and in amendment of the law, constitute a part of the common law of this country."

It is important to add to the above definition that not all statute law, and not even all statute law which might be *shown* to be "applicable to our situation," but only that which by judicial authority *is recognized* to have been in force in our country previous to the Revolution, is now of force. Hence, there are collections of such statute laws as have been recognized as still in force in the several States. We understand that such a collection is made and is of recognized authority in the courts of Pennsylvania under the title of Roberts's Digest of British Statutes.

But it is evident that this principle is one which does not strengthen, but overthrows, the argument of Bishop Hopkins. If the *settled*

usages of the Church may be regarded as analogous to the common law of England, we contend that, inasmuch as there was no such use of those customs in the Church, which the Bishop regards as still lawful or binding, then by what may be called the ecclesiastical common law of England, they are ruled out and are unlawful. If the canons and rubrics and royal injunctions may be regarded as analogous to the statute law, then (in accordance with the above authorities) inasmuch as those regulations of the first year of Elizabeth, which restored the ornaments of Edward VI, were never recognized as “applicable to our condition,” and never in force in the churches of the Colonies previous to the Revolution, they could not be regarded as of force in our Church now, even if it had not been demonstrated (as it has) that they were repealed in the fifth year of Queen Elizabeth.

The point to be proved is, that our Church has attributed such force to the ecclesiastical law of England as the States have assigned to the common and statute law. But here we see that the common law and statute law (so far as it became a part of the common law) are authority in the United States, because they have received progressively the sanction of courts; because they

have been adopted, as an entire system, by the constitutions of States; because they have been assumed by courts and declared by statute to be the law of the land.

But now we ask *has* the Church, in her constitutions and her ecclesiastical courts, ever given such sanction to the ecclesiastical law of England? We answer, unhesitatingly, no. It is not in our constitution. It has never been announced, by ecclesiastical judicial authority, as a part of our law. Instead of this *authority* we have the *opinion* of Bishop Hopkins that analogy requires that it should be received as law; and we have the declaration of Mr. Murray Hoffman, that in his "*judgment a portion of the ecclesiastical law of England is properly a portion of our own ecclesiastical law;*" and, still further, *that in his judgment* "the foreign canon law is not to be disregarded." Now, surely there is no analogy between laws which have been declared by courts and constitutions of States to be a part of the law of the land; and laws which have *not* been declared by ecclesiastical courts and constitutions to be a part of ecclesiastical law, and which have no other authority than the *opinion* of eminent individuals that they ought to be authoritative.

We may therefore dismiss a further examination of this principle and address ourselves to the practical question, whether omission from our liturgy is equivalent to prohibition.

We need no other authority to the effect that omission *is* prohibition than that of Bishop Hopkins himself. He writes: "We have omitted the Athanasian creed from its place in our former English liturgy. It is true, *therefore*, that this creed cannot be lawfully introduced into the public liturgy, which is *fixed* by our legislative authority." In these sentences we have an admission and an argument which is quite sufficient to overthrow all the Bishop's subsequent pleas for the introduction of other things that have been omitted by our Church. It is to no purpose, as we have seen, for the Bishop to add that our Church has nowhere prohibited the doctrine of the Athanasian creed. He admits that we have *omitted* the creed, and that it *therefore* cannot lawfully be introduced into the public liturgy, which is *fixed* by our legislative authority. This is precisely our own argument. We take it with us to demolish all the Bishop's subsequent reasoning, and to reach conclusions precisely the opposite of those which he has announced.

Our Church has *omitted* all regulations in reference to lights upon the altar, the use of chrism and incense, the mixing of water with the wine of the Holy Eucharist, and *therefore* they cannot lawfully be introduced into our liturgy, which is *fixed* by legislative authority.

Our Church has *omitted* the regulation of the first book of Edward VI, which enjoins the use of alb, vestment, cope, and tunicle, and *therefore* they cannot lawfully be introduced into our liturgical service, which is *fixed* by legislative authority.

Our Church has *omitted* in the rubrics, in connection with the psalter and the creed and the responses to the Commandments, the permission that they may be "*said or sung*," and only prescribes that they shall be "*said*," and *therefore* it is unlawful that they should be sung, because the method of saying them is prescribed in our liturgy, which is *fixed* by legislative authority.

Our Church has *omitted* all other directions as to vestments of the deacon or priest than that they should be "decently habited;" and as to those of the bishop, she has mentioned only the "rochet" and the "other episcopal habits," and *therefore* only those vestments which were then in use in the churches of this country, and which

were intended to be specified by the expressions "decently habited," and "rochet," and the "other episcopal habits" can lawfully be introduced into the services of our Church.

We have seen that the arguments of the English Ritualists were singularly inconsequent. Here we see that they have been surpassed in this respect by those of an American bishop. His task was more difficult, and hence his logic was more adventurous.

CHAPTER VIII.

THE ARGUMENT CONTINUED.—TESTIMONIES OF THE REFORMERS.

SHORT as the work of Bishop Hopkins on Ritualism is, the largest part of it is wholly irrelevant. The seventh and eighth chapters are the only ones really pertinent. To them I looked for a more ample and masterly investigation of the subject than I had yet seen. From the venerable author's reputation for learning in matters connected with the Reformation era, and

from his legal training, I expected to find strict accuracy in the statement of facts, abundant references to original authorities, and a thorough discussion of the *legal* question, which is really the whole matter, so far at least as the English Church is concerned. Great was my surprise to find that the Bishop refers only (possibly there are one or two other references, but if so, they are of no great moment) to the work of Mr. Perry on what he calls "Lawful Ornaments." His sole authority thus appears to be one of the boldest and most extreme of English Ritualists! Is it usual for a judge when charging a jury to use the brief of the lawyer on one side as the authority for the evidence in the case?

The Bishop argues for the lawfulness of the Romish dresses and practices in question on several grounds, and of these I believe the first is that the Legatine Constitutions or Canons were never formally repealed. This would be a compendious way of settling the controversy. If it were a valid plea, Dr. Manning would have nothing more to do than give Archbishop Longley notice to quit, since the Legatine Constitutions, &c., recognize no such thing as a Protestant Primate; and with the Archbishop, the

whole Church over which he presides should give room at once to the Romish, which alone was tolerated when those laws or ordinances were passed. Fancy all English Churchmen being told, *totidem verbis*, by the Bishop of Vermont, "Gentlemen! your forefathers did and suffered many things to effect a certain purpose, and they even seemed to succeed, and ye are now enjoying the fruit of their labors; but you must surrender your worship, your creed, and your church possessions, for there was one little matter neglected which was so all-important that the omission has vitiated all that followed,—the Legatine Constitutions were not repealed!" We supposed that the Reformation was an acknowledged fact, and that if it did not abrogate all the enactments and usages of the Romish Church in detail, it abolished the whole system. If this be so, and the Legatine Canons, &c., are *thus* in virtue of the Revolution itself repealed, why does the Bishop refer to them at all? If it is not so, and that technical plea avails to upset all that has been done in reforming ritual or doctrine, why has the Bishop taken the trouble to write anything more upon the subject? The simple reference to the un-

repealed ordinances of the eleventh and twelfth centuries must end the controversy.

Upon all such matters the true ground is this, unquestionably, that the Reformation set aside *everything* that had preceded it; nothing was or is legal save what was expressly enjoined or universally practised with allowance of those in authority. To this effect is the judgment of one whom Bishop Hopkins will not contradict. Sir Edward Coke says: "Albeit the Kings of England derived their ecclesiastical laws from others, yet SO MANY AS WERE PROVED, APPROVED, AND ALLOWED here, by and with a general consent, are aptly and rightly called the King's ecclesiastical laws of England." (Quoted in Cardwell, *Doc. Annals*, Preface, p. vi.)

So much, then, for the force at this day of enactments confirmed by the Pope's Legates seven or eight hundred years ago. But the good Bishop is surely aware that those very Constitutions, and all that followed them up to the latter part of Henry VIII's reign, were actually abolished by the Commission for the "*Reformatio Legum*," which was renewed under Edward VI. The fact that the work of the Commissioners did not get the royal signature, and

so acquire the force of statute law, does not affect the truth stated.

The Bishop's next point is, I believe, that the Reformers were in opinion and practice what he would call Ritualists,—that the opposition to Romish dresses and usages, to altars and incense, &c., was confined to the returned exiles and those who adopted their views. It would hardly be possible to do greater injustice to the memory of those noble men.

The Bishop refers for proof of his position to the case of Hooper, whose overstrained scrupulousness was indeed the beginning of troubles; but he does not properly represent the action and views of Cranmer and his associates. He would leave upon the reader's mind the impression that they set positive value upon the peculiar vestments against which Hooper objected, and that they forced him to wear them because of their excellence. But every one who has the least knowledge of the controversy knows that they regarded the vestments as of no importance in themselves, and that they held out against their brother elect not on account of "glory and beauty," but of law and order. Moreover, there was in reality no power to dispense with the laws and rites as they then stood; even the

King's license would not secure the Primate against a *præmunire*.

If Cranmer had been what Bishop Hopkins supposes, he certainly would not have referred the point at issue to the judgment of men like Bucer and Martyr, nor would *they* have given him their support if he had withstood Hooper on the ground implied by the Bishop of Vermont. The bare fact that *not one of the Continental Reformers then in England, save the radical Alasco, sanctioned Hooper's course*, shows plainly that the ground taken against him was moderate and right. Neither Bucer nor Martyr used the vestments, not even the surplice, and yet they decided that Hooper should wear all that was peculiar to his office, because such was the law, and conformity to it involved no sin. Dr. Ridley, in his *Life of Bishop Ridley*, states the case fully, and there, as well as in all histories of the period, the facts are set down. Dr. R. says (p. 321): "The question was not about the expediency of enjoining those or any particular habits, but whether having been enjoined they could be worn without sin, or without sin refused." This was the subject of the discussion between the Bishop of London and Hooper. Yet Ridley, who overcame the recusant, was so far from

agreeing with Bishop Hopkins that there was any special fitness or value in the vestments, that he said expressly: "Let him revoke his errors and agree and subscribe to the doctrine, and not condemn that for sin which God never forbade, ungodly adding to God's word, and *I shall not for any necessity that I put in these vestments let to lay my hands upon him, and to admit him bishop, although he come as he useth to ride, in a merchant's cloak*, having the King's dispensation for the act, and My Lord Archbishop's commission ORDERLY to do the thing." (Letter of Bishop Ridley in Bradford's Remains, Parker Soc. Ed., p. 390.)

He opposed Hooper only because "in public ordinance it is not lawful, except in a lawful urgent cause, or in a case of necessity, to break the same, for then thou showest thyself a disordered person, disobedient, a contemner of lawful authority, and a wounder of thy weak brother's conscience." (*Ibid.*, 377.)

John Ap Ulmis in a letter to Bullinger, dated December 23, 1550, states that Hooper's unreasonable and obstinate behavior had destroyed his influence with almost all the nobility, and that he owed his liberty to the petitions of Dorset and Cranmer on his behalf, yet of the lat-

ter, and Ridley, he goes on to say: "The Archbishop of Canterbury and the Bishop of London *recommend equally with himself the entire abolition of the habits*; but they consider that it ought to be effected by the general consent of the whole kingdom, and *not by the random authority of an individual*, or that of the Council only."

In connection with Hooper's case, there is an impression very common, but very erroneous, viz., that he succumbed in every respect, and that nothing was yielded on the other side. Reading over the letters written at the time, we find contradictory statements, that can only be reconciled by the fact that the affair was *compromised*. He did yield, but was not required to conform in every particular. He wore his robes, including the *scarlet* chimere, when he preached before the King, and in his own Cathedral, or when discharging the more important of his official duties, but at other times he wore what he pleased, and had this liberty allowed him. Some writers say he was consecrated in the Episcopal dress, and Bishop Hopkins evidently believes he was, but let us hear the truth upon that matter. The necessary licenses, &c., &c., were of course given, and so "he was conse-

crated at Lambeth Chapel, March 8, in his *linen Surplice and Cope*, the Bishops of London (Ridley) and Rochester assisting, *in the like habits.*" (Ridley's Life, p. 324.)

That point then being disposed of, we may look a little further to ascertain whether the other peculiarities of "Ritualism" were any dearer to the Reformers than the vestments were. Take the case of altars. Cranmer, and the rest of the Royal Council issued the order to remove them and "set up Communion Tables in their stead." Formal reasons were assigned for the change, and these were to be made known to the people, and in the forefront of the paper we find it stated that the alteration was designed to move the people "from the superstitious opinions of the Popish mass unto the right use of the Lord's Supper." And that as an altar implies a sacrifice, and we do not pretend to offer any, since Christ hath been offered once for all, we need no Altar.

And in the same spirit we find Cranmer rebuking the superstition of the Romish rebels who wanted to have "holy bread and holy water, palms and ashes at the times accustomed, images set up in every Church and *all* other ancient ceremonies heretofore used by our Mo-

ther Holy Church." To this demand the Archbishop replies, "Oh superstition and idolatry! The water of baptism, and the holy bread and wine of the Holy Communion none other person did ordain but Christ himself. The other that is called holy bread, &c., &c., and all other like ceremonies the Bishops of Rome ordained, who were adversaries to Christ, and therefore rightly called 'Antichrist.'" (Cranmer's Miscellaneous Writings, p. 176.)

And in short, to show that the martyr primate was far from holding the views or defending the practices which "Ritualists" are striving to bring back, I need only state that with him originated the saying which those gentlemen dislike so much, and which they attribute to the Puritans. It will be found in Todd's Life of Cranmer, vol. ii, p. 8. He admonished the clergy at the opening of convocation "how to root out the *relics of Popery* as plants which our Heavenly Father had not planted."

If we turn to Ridley we shall find him equally opposed to the things or the system which Ritualists advocate. His throwing down of altars and erecting "Honest Tables" in their place, was even in advance of the Council's order. His own injunctions, A.D. 1550, forbid the use

of "Popish mass, candles, images, chantries, superaltars, kissing the Lord's board, washing the fingers after receipt of Holy Communion, breathing on the chalice, showing the sacrament, ringing bells during the service, or setting any light upon the Lord's board." "And finally, that the *Minister in time of Holy Communion do use ONLY the ceremonies and gestures appointed by the Book of Common Prayer, and NONE OTHER, so that there do not appear in them any counterfeiting of the Popish Mass!*" Could Ritualism receive a harder blow than this?

Tindal in his usual blunt style speaks of Rome's requiring "the hallowing or rather conjuring of churches, chapels, altars, superaltars, chalice, vestments, and bells. "Then book, bell, candlesticks, organs, chalice, vestments, copes, altar-cloths, surplices, towels, basins, ewers, ship-censer, and all manner of ornament." (Obedience of Christian Man, p. 238, Parker Soc. Lib. Edit.) Becon, the most eminent of Cranmer's chaplains, also opposes altars, "name and thing," on the same ground as his superior. "All sacrifices do now cease (for they were but shadows of good things to come), therefore the altars ought to cease with them." (Catechism, p. 297.)

So again the martyr Bradford, contrasting the Pope's Church with that of Christ, says the latter is discerned only by the word truly preached, and the sacraments duly administered, while "the Popish Church wants nothing to set herself forth to the show;" and then he instances her "fair services, as singing, saying, ringing, playing, censing, &c., and her implements, crosses, chalices, relics, jewels, basins, copes, cruets, vestments, bells, books, and candles," &c., &c. (Hurt, Of Hearing Mass.)

Hear him also, *de re vestiaria*. "In some Reformed churches the ministers use both a cope and a surplice; in some only a surplice, in some neither cope nor surplice, but their own decent apparel." He then goes on to attribute the introduction of even the surplice to superstition, which as it grew demanded more and more. "By this means it came to pass that the simple and plain tables which were used in the Apostolic and primitive church were taken away, and standing altars set up and gorgeously decked with sumptuous apparel, and garnished with gold, pearl, and precious stones. And because he that should minister at that gorgeous and sumptuous altar should answer in some point to the glory thereof, therefore it was devised

that the minister should have on his back gallant and gorgeous apparel, as an amice, an alb, a tunicle, a girdle, a fannel [or maniple], a stole, a vestment, &c., whereof some were made of silk, some of velvet, some of cloth of gold. Yea, and these were garnished with angels, with images, with birds, with beasts, with fishes, with flowers, with herbs and trees, and with all things that might satisfy and please the vain eye of the carnal man." He denies that these things are matters of indifferency, and then sums up thus, "Wherefore, in my judgment, it were meet and convenient that all such disguised apparel were utterly taken away, forasmuch as it is but the vain invention of man, and hath been greatly abused by the massing Papists. . . . What have the vestments of a Popish altar to do with the table of the Lord Christ?" (Catechism, 300.)

The surplice he regards as a thing indifferent, and one that may therefore be lawfully worn, so it is established by law.

The use of candles, or lights, was forbidden in several of the injunctions, &c., already quoted; but the Bishop of Vermont, and other writers on the same side, claim that that was not the usage they contend for, but that the latter is

expressly enjoined by public authority, even by Cranmer himself and the King's Council. Thus, "They shall suffer from henceforth no torches, nor candles, tapers, or images of wax to be set before any image or picture, *but only two lights on the High Altar before the Sacrament*, which for signification that Christ is the very light of the world, *they shall suffer to remain still.*"

This, without any explanation, seems to favor their practice, but we should not have supposed that Bishop Hopkins would have left it unexplained. The injunction was issued at the very beginning of Edward's reign, while the Romish Bishops were still exercising jurisdiction, and before the very first step had been taken to reform the services. The mere use of the term, "the High Altar," might show that the injunction was not issued in Protestant times; but if it does not suffice, surely the fact will be apparent from other words used in the same document, such as "*High Mass*," "the blessed sacrament of the Altar," &c.; and in others of the same year we have "pax" and "holy water" mentioned.

These injunctions opened the way for a general reformation, but they do not properly belong to the Protestant period; it was more than

a year after they were issued that the English communion service was published, and the first Book of Common Prayer did not appear until nearly three years from this date. In 1549—1550, as before mentioned, Altars were declared illegal and taken down, and then disappeared the “two lights before the Sacrament.” From that day to this there has never been, I think, a single word spoken or written to authorize their use in the Protestant English Church, but much against it; as, for instance, the Articles issued in 1549, forbidding the clergy to read any injunctions in which there was any mention made “of the Popish mass of chantries, of *candles upon the altar*, or any other such like thing.” And lest this should not seem sufficiently plain, the second item expressly forbids “*setting ANY LIGHT upon the Lord’s board at ANY time.*”

Bishop Ridley’s injunctions of the following year contain the same order.

The Romanists under Mary brought back the High Altar and the lights, but after her death they disappeared again, and at this day are as destitute of authority as the “sacreing bell” or the “ewer and basin.”

The same may be said of incense. It is boldly contended for by the English Ritualists, and the

Bishop's book bears a censer on its cover as a symbolic ornament, and yet there is not a word of warrant for it in any authoritative document.

The injunctions last quoted (A.D. 1549), forbid the use of ANY ceremony other than those appointed in the Book of Common Prayer, and especially any which did "counterfeit the Popish mass." This excludes the whole farrago which the Ritualists are attempting to force upon us; and be it remembered these injunctions are the legal documents of the very year to which they refer as that in which their favorite ceremonies were in use, and upheld by public authority!

So much then for the support given to their system by the first Reformers. It may be said that these authorities are culled out, and that we allow one side only to appear, but that is not the case; we challenge any one to produce from the writings of any of the Reformers a single sentence in favor of the things for which Bishop Hopkins has written. We can find many allusions to some of the vestments as tolerable, or indifferent, but nothing more—no defence of them as right and best, much less as necessary, and no talk about "glory and beauty." While as to the bowings and crossings, the processions, the idolatrous prostrations, the incense, and all the other characteristic features of the

system which now "disturbs our peace," there was no bishop or divine of *our* Church who could look upon them with allowance. They were anathema to all but the friends and followers of the Pope.

The Bishop's next point, if I recollect right, is that, at the consecration of Archbishop Parker, in 1559, the services were of a highly Ritualistic character, and he instances the fact that *torches* were used, and that the Archbishop wore a *scarlet gown*. These facts are considered so important that the good Bishop refers to them a second time, as if they afforded unanswerable proof of his position. So much for trusting to the *ex parte* statements of Mr. Perry; had the Right Reverend author taken the trouble to read over the account of that consecration he could not have made such a mistake.

The consecration took place at Lambeth Chapel, on the 17th of December, and between 5 and 6 A.M. The Bishop of Vermont knows, of course, that in London it is often necessary to have lights in the churches in daytime, during winter. He knows also that at 5 or 6 o'clock, in that season, it is as dark as midnight, and that, therefore, as the streets were not then lighted, persons of distinction had torches borne before them. Link-boys have gone through

the streets of London, even within the lifetime of the Bishop of Vermont himself; much more common were they in days when side-pavements and street lamps were unknown. This, then, explains the statement that the Archbishop entered by the west door, with four torches carried before him. If the honest chronicler had said there were *four lights on the altar* during the ceremony, even that would not have proved that they were there for Ritualistic purposes; but what "four torches borne before him" have to do with ritual is more than I can imagine.

But, then, the Archbishop wore a "long scarlet gown and a hood," and this at least is Ritualistic. Very far from it. Bishop Hopkins evidently supposes that the "gown" was the scarlet chimere so much disliked by Hooper. We must confess that we gave the Bishop of Vermont credit for a better acquaintance with the history and affairs of that period than such an idea indicates. Parker appeared *not* as a bishop, but as *elect* to the Episcopate, and therefore wore his own proper dress, the hood and scarlet gown of a Doctor in Divinity.*

* See, as a most convenient authority, Everett's recent work "On the Cam." "The Bachelors of Arts wear hoods

To show now completely the Bishop has mistaken the matter, it is only necessary to give a few more words from Strype's account of the ceremony: "Sermon being done, the Archbishop, together with the other four Bishops, go out of the chapel to prepare themselves for the Holy Communion; and, without any stay, they come in again at the north door thus clad. The Archbishop had on a *linen surplice*. The Elect of Chichester used a silk cope, being to administer the sacrament." The three other consecrating Bishops were habited thus: Hereford and the Suffragan of Bedford wore *linen surplices*, "but Miles Coverdale had nothing but a *long cloth gown*." "In *these* vestments the ceremony was performed, and after it was over they retired and soon returned, the primate wearing an Episcopal white garment [the rochet] and a chimere of BLACK silk, and about his neck he had a rich tippet of sable." Two of the other bishops appeared "*in like manner*," in "their Episcopal garments," and the other two "wore only their long [black] gowns." Such, then, was the Ritualism in point of dress observed on

trimmed with white swansdown, hanging down their backs; the masters, hoods of black and white silk, and the doctors *scarlet*;" also pp. 19, 133.

the occasion of the most memorable consecration that ever occurred in our Church; it gives but little support to the cause for which the Bishop pleads. Indeed, so far was it from giving any countenance to the usages of the Romish Church, that Parker prided himself on the contrary. Strype tell us he took pleasure in recollecting "that he was the first of all the Archbishops of Canterbury that came into that See without any spot or stain of Popish superstition, and vain ceremonies, required of all before him; without any bull of approbation from the Pope of Rome; that *he was consecrated without any old, idle ceremony of Aaronical garments*; nor with gloves, nor rings, nor sandals, nor slippers, nor mitre, nor pall, but more chastely and religiously, according to the purity of the Gospel, by four bishops, according to the law in this case, who placed him in his chair . . . and yet that the consecration was not celebrated without the *becoming garments of a bishop*." (Strype's Parker, vol. i, pp. 113-122.)

So much then for the only case to which the Bishop of Vermont refers as showing the use of gorgeous vestments in the services of our Church during its early days. By the way, he regrets that in the account *nothing* is said about

the giving of the pastoral staff. In this also he is mistaken. It is very plainly stated in the record that "the Elect of Chichester *delivering no pastoral staff* to the Archbishop, proceeded to the other solemnities of the communion." From that time mitres, palls, episcopal rings, croziers, or staves, have neither been used or allowed, and they are now wholly illegal. From the same time the scarlet or purple has been abandoned, and thus by the consent of the authorities and the unbroken usages of over three hundred years the black chimere has become the proper and legal vestment of a Protestant Bishop.

Let us turn to the other prominent divines of our Church in the Elizabethan period,—were they more inclined to display in official dress and public worship than their predecessors? Not at all. Take Jewel, for instance, the writer of the Church's Grand Apology. The man whose works were regarded as conveying the doctrine of the Church, and so ordered to be set up in every parish. In his letter to Scipio he says that the Romanists' "mart of ceremonies and masses and all their *meretricious ornaments* are slighted." And he boasts that the Church was "by common consent of all sorts,

purged as it were an Augean stable of all that filth which the negligence or wickedness of men had brought in, and restored to the ancient purity of the apostolical times as far as possible."

Writing to Peter Martyr, A.D. 1559, he says that in Scotland, under Knox, "*all the monasteries are everywhere levelled with the ground, the theatrical dresses, the sacrilegious chalices, the idols, the altars, are consigned to the flames; not a vestige of the ancient superstition and idolatry is left.*" Again, addressing the same, he says of the "theatrical habits," that he and his associates have endeavored to have them abolished. He calls them "relics of the Amorites," and adds, "I wish that some time or other they may be taken away and extirpated even to the lowest roots; neither my voice nor my exertions shall be wanting to effect that object." (Works Parker Society, p. 1223.)

So again in a letter to Simler he refers to the use of "chrism" as superstitious and offensive, and not to be tolerated in the English Church; and in another to Martyr, he says (November, 1559), "The doctrine is everywhere most pure, but as to ceremonies and maskings there is a little too much foolery." These letters were all

written *before* Archbishop Parker's consecration, —*i. e.*, before the evils introduced in Mary's reign had been corrected. At a later period (1566) he expressed the wish that even the surplice might be taken away. In this I am very far from agreeing with him, but the fact is stated for the purpose of showing how far this representative man was from favoring the cause which Bishop Hopkins defends.

Archbishop Parker pressed conformity in the matter of dress and ceremonies as far as he could, but not at all because he was a lover of display. He says, in a letter to Lord Burghley, "Does your Lordship think that I care either for cap, tippet, surplice, or wafer-bread, or any such?" He then goes on to say that he esteems them only because they are established by law, and he cannot sanction "contempt against law and authority." (Correspondence, p. 479.)

It is not necessary to say another word as to the views prevailing among the men to whom under God we owe our Protestant Church. I refer to no Puritan, or Puritanical divine, but to those whose attachment to the Church is unquestionable, and the result is that they are found to have opposed as strenuously as they could, the very measures which the Ritualists say they sanctioned.

In the first year of Edward's reign the ordinary dress of the minister remained as it had been in Popish times. But orders were sent out at an early date to have copes, chasubles, &c., collected and given up to persons appointed to receive them. And when the second Prayer Book of Edward VI was published, it was ordered that the surplices should be used to the exclusion of the other vestments, except in collegiate and cathedral churches, the charters and special laws of which might bind them to the use of copes, &c. During Mary's reign the whole Popish system flourished again, and so when Elizabeth came to the throne the work had to be begun *de novo*. And the first Prayer Book of her publication, though following the second book of King Edward in other respects, required the use of "such ornaments of the Church and of the ministers thereof," as were in the Church of England by authority of Parliament in the second year of King Edward VI. But this was a mere temporary concession to the ignorance or the prejudices of the people. It was to be the rule only "until other orders shall be therein taken by the authority of the Queen's Majesty, with the advice of her commissioners appointed and authorized under the

great seal for causes ecclesiastical, or of the Metropolitan of this realm.”

To this apparent restoring of things abrogated in the reign of Edward, Ritualists point as evincing the settled judgment of the Church, and they further hold that there was no such order taken by Elizabeth or her commissioners, and that therefore the rubric is still in force, and consequently albs and copes, or chasubles, are the only legal vestments for a “priest” to wear when administering Holy Communion. Burns and some other writers have also supposed that the power given to the Queen was never exercised, but in this they are in error. Her warrant was issued on 19th July, 1559, appointing Archbishop Elect Parker, Bishop Elect Grindal, and several others, her commissioners ecclesiastical, and in consequence of this license they proceeded to redress, order, correct, and amend, heresies, crimes, abuses, &c., &c. And again, on 25th of January, 1564, she addressed letters commanding “due order in the publique administration of Common Prayers and usinge the Holy Sacramentes, and partly for the apparele of all persons ecclesiastical.” These “advertisements” then, issued by the Sovereign, and in accordance with the law passed in the

first year of her reign, brought back the matter of vestments to the position in which it stood at Edward's death. The regulations were as follows: "In ministration of the Holy Communion in cathedral and collegiate churches, the principal minister shall use a cope, with gosseller and epistoler agreeably [vested]; and at all other prayers to be said at the communion table to use no copes, but surplices."

"That any minister saying any public prayers or ministering of the sacraments or other rites of the church, shall wear a comely surplice with sleeves, to be provided at the charges of the parish, and that the parish provide a decent table standing on a frame for the Communion Table."

This, then, was the law in 1564, and it has continued so to be for over three hundred years. Subsequent to the issuing of those advertisements there were editions of the Prayer Book sent out in which the rubric, pointing back to the usage of the first year of King Edward was retained; but that fact could not alter what had become and continued to be the law of the land. In 1604, the canons under which the English Church is still ruled were passed in convocation, and by the common consent of all jurists they

are acknowledged as THE LAW of the Church. In them we find (Nos. 24, 25 and 58), the regulations repeated, consequently the matter is plain. In parish churches, with which alone we are concerned, the surplice is the legal vestment for "ministrations;" the cope is illegal.

The rubric above mentioned still exists, in a slightly modified form, in the English Prayer Book; and as the whole book is part of the statute law, Ritualists claim that the dresses enjoined or allowed by that rubric are the only legal ones. As a general thing they try *to conceal the fact that there is any other law*, and even Bishop Hopkins does not mention the canons! This indicates a consciousness of the weakness of their cause. But suppose the rubric has the meaning and authority they claim for it, what then? Nothing more than this,—that for three centuries the Church has had two separate and contradictory laws upon this one point. Which is to be held as the superior? Undoubtedly the one that was acted upon or enforced by authority. Which, then, was that? It was the canon, the rule establishing the surplice, and rejecting the cope.

Neither Bishop Hopkins nor Mr. Perry can point to a single case in which a clergyman was

punished, or even questioned, for the use of the surplice since 1564; but we can point to a thousand who were punished because they did not use it. The conclusion is of course that the surplice is the only garment recognized as lawful and proper for priest and deacon in reading service or administering sacraments in the English Church. In cathedrals, &c., the cope might have been retained without any violation of law or propriety, but for more than two hundred years it has not been seen, and this long desuetude is in fact equivalent to abolition.

We of the American Church have no concern with any but the law and usage of parish churches, for we have no cathedrals. The ministerial dresses and customs, and the laws which our fathers found, legally established and universally received in the parent Church, we are bound to observe, unless we have had some direct legislation to the contrary. Therefore our bishops use the rochet and black chimere, and our presbyters and deacons the surplice with stole and bands; and therefore also the gown has been received among us as allowable in the pulpit. But with copes, albs, tunicles, chasubles, maniples, *et id genus omne*, we have nothing to do. They were not known in the

English Church in the days of White and Seabury. They were never seen here. They have never been enjoined here by any law or rubric; on the contrary, the only one in the English Prayer Book which seems to give them any measure of sanction, was deliberately omitted by the framers of our liturgy, consequently they are wholly illegal, and can never be sanctioned by any "sober, orderly son of the Church." This conclusion embraces also the other points discussed, even that very choral service that some suppose so easily defensible. It belongs to cathedral worship; it is illegal in parish churches in England; much more is it illegal here.

I have gone on to much greater length than I intended, but probably not farther than the matter warrants. The authorities herein referred to, and the facts substantiating the conclusions arrived at, could be multiplied to an extent that would surprise the readers of the Bishop's book; but enough is enough.

Oh! that in place of giving his countenance to the mixture of trifling foppery and false doctrine, which is now "disturbing our peace," he had, as in former days, detected the unfaithfulness of some within our pale, and employed his powers to neutralize their efforts! But, however

times and men may change, the truth is ever one and the same, and the Church of God shall continue until the end. Men may desert her for the old superstition, and they may drag down hundreds with them, but they can never, never Romanize the Church of Christ.

Some friends of Ritualism think they have no such desire. They believe they are really advancing the interests of our Church by making its ceremonial more imposing and attractive, and that there is no danger of defection; but they should consider the history of the past thirty years, and open their eyes to what is occurring to-day. If they are not favorably disposed to Popery, they will find enough to make them cautious. As to their improving the services, &c., &c., I would humbly remind them that that is not the business of individuals. Let them wait until copes, and incense, and crucifixes are established by competent authority. If they will not wait, they must bear the odium that their unauthorized and disorderly innovations deserve.

As to their ability to improve matters I have my doubts; at all events I am satisfied with the Protestant Episcopal Church just as it is.

CHAPTER IX.

THE CHORAL SERVICE.

BEFORE any clergyman of our Church is at liberty to introduce new measures into the services of the sanctuary he must be able to show, beyond all dispute, that they are *legal*. I perceive that several of our brethren have adopted what is called the "choral service" (which, among us, is certainly a new measure); and yet, so far as I am aware, no one has even attempted to show that he has the law upon his side. Some have passed the whole matter by as if not worth being considered; and others have contented themselves with the simple assertion that the service in question is entirely legal. Dr. Staunton, in the preface to his so-called "Book of Common Praise," has done more than any other, so far as I know, in the way of attempting to justify the innovation he is striving to make general, but with what success a little investigation will enable us to judge.

So far from the singing of morning and

evening prayer and holy communion being lawful among us in the United States, I hold that it is not lawful even in the Church of England. It is a departure from the legal usage, which departure is tolerated or "allowed" in certain cases in consideration of peculiar circumstances. This is its true position. It is a departure from the lawful mode, sanctioned in cathedral and collegiate churches and in chapels royal, and *possibly* still in some few parish churches where funds have been lawfully set apart in olden time for the maintenance of a full choir.

In opposition to this, Dr. Staunton describes it as the *mode*—the only mode recognized as proper in the Church at large—"the universal rule of divine service." The contrary mode, however, is established, and the impugner of it must show his warrant; therefore the burden of proof rests with him.

I will examine what our Reverend Brother adduces, but must first remind you that I do not purpose discussing the *fitness* of choral worship, but its *legality*: (1.) in the English Church, and (2.) in our own, in the matter in question.

For the introduction of so great an innovation, and the assertion that it is "strictly legal,"

its advocates are bound to produce the strongest warrant, or else they must not only fail in their effort, but incur the odium that disturbers receive and deserve. Dr. Staunton (who seems to rely entirely upon the editor of an English publication called "The Parish Choir") supposes that if they show that some of the more prominent Anglican Reformers favored "Ritual Song," their whole case is gained. But this is very far from being the fact. The opinions or predilections of the Reformers are worthy of great respect, but they are not a law to the Church. Nay, the fact that in their official capacity they had established the service in question would not prove that it is legal *now*. Consequently, the statements made respecting "Cranmer and his fellow Bishops," even if correct, would by no means warrant the conclusion drawn from it; and yet there will be little difficulty in showing that they are not correct. Dr. Staunton and his collaborators have allowed themselves to be too strongly influenced by a very few facts and words that seem to support the cause of which they are the advocates, and they have closed their eyes to the body of evidence upon the other side.

What makes a thing legal? Some suppose

that nothing more is wanted than to show that the matter in question had never been *prohibited*. I cannot conceive a greater mistake upon such a subject. Such a principle would require legislators to know and specify not only all offences and irregularities that ever had existed, but all that ever could arise, else their laws would be overthrown by the very first *unprohibited* violation of its spirit or its letter that an ingenious malcontent could devise. If non-prohibition constitutes legality, then everything not named or described in Church laws may be practised with impunity; a minister may preach in a fox-hunter's red coat and top boots, or in a green cope and a cap with peacock's feathers, and may indulge in a dance upon the chancel floor in the face of the congregation! Manifestly, then, *that* rule is not sound.

Lawfulness is shown by the existence of some act of legislation establishing or continuing the matter in debate—which act must be still in force. Or, by unquestionable immemorial usage, or by *general* usage known to and sanctioned by the authorities of the Church. For example, it is lawful for a Bishop to visit the Churches in his Diocese and exercise supervision over the Presbyters and Deacons. This

jurisdiction is secured by regular enactments. It is also lawful for worshippers in our Church to read the psalter antiphonally with the minister; this right is secured by immemorial usage, and no other mode of reading the psalter is legal. It is also lawful for a clergyman when preaching to wear the black gown, because that vestment has been almost universally used for generations past, and with the approval, or at least the toleration of those who had the power to check it if it were wrong.

Let us see whether it can be shown that in any of these ways choral service has been made legal in the Parish Churches of England and Ireland.

1. I do not know that any one has ventured to quote the Canons, or any other standard of the Mother Church in favor of "Ritual Song" as legal in Parish Churches. The nearest approach to an appeal in this direction is that quoted by Dr. S. from his English authority to the effect that Elizabeth, on ascending the throne, issued (in 1558) Injunctions, among which he finds this "remarkable one"—"that there be a modest and distinct song made in all parts of the common prayers in the Church."

A few words will show what value is to be

attached to this. A single injunction of that, or indeed of any other period, no matter how clear and decided its application to the point in matter, would not help to establish its legality at this present, unless it could be shown that it is still in force; but of this Dr. S. says nothing. The injunction itself, however, is not so clearly in favor of his cause as our good brother seems to suppose. In place of being a law establishing a certain rule, it is simply permission given for *departing from the rule under certain circumstances*. It is the tolerated exception, *not* the law. It has reference only to “divers Collegiate and also *some* Parish Churches” where endowments had been made for “men and children to use singing in the Church,” and not at all as is implied, to the regular Parochial Churches and Chapels of England. And further, even in these cases it is *not* a sanctioning of the Choral service, but a reduction of it to mere plain song. The Queen, not meaning to have music “so abused in the Church that thereby common prayer should be the worse understood of the people,” willed and commanded, to prevent or check such abuse, “that a *modest and distinct* song should be used in all parts of the Common Prayers of the Church, that they may be as

plainly understood as if it were read without singing." But for the gratification of those who desired something better, she "permitted" that "before or after regular service there might be sung a hymn, or such like song, to the praise of Almighty God, in the *best sort of melody and music* that may be devised!" But even that liberty had a condition, viz.: "that the sentence of the hymn be understood and perceived."* So much, then, for the Injunction that is said to vindicate or authorize the Choral service!

Let us next consider the attempt to show that the mode in question was notoriously in common use and sanctioned by the authorities. The English writer already mentioned points to the fact that Archbishop Cranmer issued the Litany in English with musical notes attached to it. Not a very astonishing circumstance, considering that at that time *all* the service was sung, and the *Reformed* Church of England had no existence. Cranmer did translate the Litany or "Procession" into English, and did desire that "a devout and solemn note" [might] be made thereunto, supposing that it would "excitate and stir the minds of all men unto devotion and

* Cardwell's *Doc. Annals*, p. 229.

godliness." This, however, was a mere *step to* Reformation, not a result of it. And the purpose the good man had in view was *not* that thenceforward processional might be sung in the English Church, but that the music in which they were habitually sung might give place to a more simple, "devout and solemn note." (See Miscellaneous Writings Parker Society, p. 412.)

The next item of evidence adduced is that six years afterwards John Merbecke, under the patronage of Cranmer, compiled a book of Choral service for the Chapel Royal. The fact is granted, what then? The writer says he compiled it in effect for "the English Church generally." This is brought out with the most potent "that is to say" that I have ever seen. He does not venture to say that Merbecke's work claimed to be for the Church in general, nor that it was formally sanctioned in that character, or even so described at the time. He makes this assertion simply because he fancies that "the Chapel Royal was the model for the whole Church." For such an idea there is not a shadow of foundation.

The next item is, that in 1559, John Day, the famous printer, issued a "Service book," containing "a harmonized Litany, harmonized

compositions for the Hymns (Venite, Magnificat, &c.), and the Anthems." In other words, it contained the music for those parts of the church service which the Rubrics appointed to be "said or sung!" How that fact can tend to show that it is legal to sing the other portions, in violation of the Rubrics, it is not easy to perceive. But the writer adds that a second edition appeared in 1565, containing "divers others godly prayers and anthems of *sundry men's devising*." We care not, for we are not concerned with any but the prayers and anthems of the Church's devising; and yet even with those additions, the work was no more a book of Choral service than the old "Church Choir" or Weyman's "Melodia Sacra."

The next item is, a quotation from Peter Heylin, thus: "Music was retained in all such churches where provision had been for the maintenance of it, or *where the people could be trained up at least in plain song*." Heylin, in the same general connection, testifies that by certain "compliances," of which the *retaining of music* was one, Elizabeth, at the beginning of her reign, made the Prayer Book "passable among the Papists." This is a very doubtful commendation; but let Heylin explain himself as to the "plain song."

Referring to the Injunction already treated of, he says, "According to which order, a plain song was retained in most Parish Churches *for the daily psalms*; so in her own Chapels and the quires of all Cathedrals, and in some Colleges the *hymns* were sung after a more melodious manner, with organs commonly."—*Ecclēsia Restaurata*, p. 289.

So, then, in place of proving Choral service in Parish Churches, he does not even say that it was in regular use in the Cathedral and Collegiate Churches, where we know it may be without any violation of law. In them a higher kind of music was used for *hymns* and *anthems*; but in Parochial Churches, "where the people could be trained to it," they sang in "plain song" the psalter which it was lawful either to sing or say!

This, then, is the sum total of the evidence brought forward to show that "Choral service" was in general use in the English Church, and it is actually described as proving "that the *Rule* of the Reformed English Church was and is that her services should be celebrated musically." Some people have strange ideas of what constitutes proof.

If any such desire had been entertained by

the Anglican Reformers, a Canon or a Rubric of twenty words or less would have fixed the law for their time, if not forever. The absence of any such is strong presumptive proof that they had no such desire. Most positively the *rule* spoken of exists only in the imagination or wish of the writer and his collaborators. It is well known that even under the Romish system the whole services were not always "celebrated musically;" but they *generally* were. And in consequence what was regarded as divine worship was a performance in which the people were mere spectators. To remedy this great evil was one of the first thoughts of the Reformers. They dismissed the "mumpsimus" and "hocus pocus" style, and in place thereof gave forth a service taken from ancient Liturgies and Holy Scripture, in the language of the people. They took away Choral performances and established "*Common Prayer*."

This is too notorious to need any naming of authorities. But turn to the Communion Service of 1549, the first publication of the kind after young Edward reached the throne, and Cranmer and his brother Reformers had some little freedom of action. In that service you will find that the direction is not to sing the various por-

tions; to say “openly, but invariably to *say* them distinctly.” Directions for the reading or saying of passages are given eight or nine times. No single sentence is ordered to be sung.

I am quite aware of the means resorted to for the purpose of evading this. Mr. Jebb, in his work on the Choral service, and in his “learned note” in Dr. A. J. Stephens’s unrivalled edition of the Prayer Book, has labored to “darken counsel with words.” The gist of his whole argument on this point is that “dicat” and “dicatur,” as they existed in the Romish rubrics, meant “sing.” Even here there might be room for question whether the practice of chaunting was not an illegal innovation upon Romish law and usage; whether, in fact “dicat” might not mean “dicat.” But we pass it by. Taking this as his point of departure, he then goes on thus: “We see, then, that to ‘*say*’ is really to ‘sing;’ and as ‘read’ and ‘say’ are used interchangeably, the occasional use of the former goes for nothing; and so the whole service may be sung. *Quod erat demonstrandum.*”

But like many an over-zealous advocate, Mr. Jebb proves too much. If his premise is correct and reasoning good, the whole service, down to the most minute particular, **MUST** be sung, and

not in Cathedrals alone, but everywhere. The Exhortations, the Lessons, the Prayers, the charges at Baptism, the addresses at Holy Communion, the questions and replies in Matrimony, must all be sung, or the law is broken. What absurdity!

However the mass priests understood their “dicat” and “dicitur,” the Reformers knew what they meant when they wrote “say;” and they so appointed all things that there is not, I believe, a single instance in which, without manifest change of meaning, “sing” could be substituted for it. “Read” and “say” may be interchanged, though even that not so commonly as might be supposed; but if any arrangement of rubrics could make their purpose clear, the one they left shows plainly that while they would permit all Psalms, Hymns, Anthems, &c., to be either “sung or said,” they require ministers to “say” the prayers and exhortations, and to “read” the lessons.

When one rubric reads thus, “Then the priest shall say,” and the next is, “Then shall be said or sung,” it is manifest that the Church regards “singing” and “saying” as different things; and that when a portion of her service is ordered to be “said” the meaning is that it *shall* be

“said” and not sung. There are scores of such cases, in which it would not be possible for any unbiassed person of ordinary intelligence to confound the words, or to have any doubt about the wish or design of those who arranged the services. In fact there is hardly one instance where there need be any difficulty in deciding as to the mode in which a passage is to be rendered.

This being so, it is very easy to ascertain the will of the leading Reformers as to Choral service. If they believed it best calculated to make “a deep and enduring impression on the hearts of the devout;” if it were the highest “embodiment of their ideal of the worship of Almighty God;” if in contrast with it, they regarded such a service as we have had at all times in this Church as “*lower, less impressive,*” and in harmony only with “false and puerile tastes;” then unquestionably they would have enjoined the use of the Choral service; or at the very least, they would by their orders in that particular, indicate their preference for it, and discountenance as far as possible, the saying or reading of anything that could be sung. This is a very fair and simple test, and by the decision to which it leads I am willing to abide.

Take then the first Book of Common Prayer, issued in the spring of 1549. It was truly a work "undertaken and completed under the patronage and supervision of Cranmer." Does it then warrant the unqualified statements of Dr. Staunton and his English authority? Let the reader judge. In that Book, with reference to the mode of using the various portions of the service, the verb "read" in some of its parts is employed about twenty-seven times. The words "repeat" "speak" "exhort" or "pronounce" appear about sixteen times. The optional form ("say or sing") about ten times. "Sing" or its equivalent is used only about fifteen times. The word "say" is used at least *one hundred and three* times. These statistics certainly do not show such marked preference for "musical celebration" as our Reverend Brother speaks of. But the matter may be investigated still more closely. What portions of the Liturgy did the Reformers desire to have sung and not said? As far as Parish Churches are concerned, it may safely be answered, NOT ONE. Where the order to sing any part of the service is given, it is plainly indicated that it applies to Cathedrals or Collegiate Churches only, as for instance, "To the end the people may the bet-

ter hear, *in such places where they do sing*, there shall the lessons be sung in a plain tune *after the manner of distinct reading*; and likewise the Epistle and Gospel." So again, "*Where there be Clerks* THEY shall sing one or many" of the Offertory sentences. These two phrases, "where they do sing," or "where there be Clerks," indicate plainly the Cathedral or Collegiate Churches, and are so understood. Thus in the present Prayer Book of the Church of England, immediately after the special collects in the morning and evening service, the following rubric occurs: "*In Choirs and places where they do sing*, here followeth the Anthem." This rubric is not observed in Parish Churches,* but in Cathedrals, &c., it is invariably.

But the matter is clear enough from the term itself: "Clerks" are not found in a Parish Church, except in very rare instances; yet every positive order to sing a part of the service is an order for the "Clerks" or Choristers to do so, and "where there are no Clerks, there the

* It *may* be observed in some few, already referred to, where they have special endowments, and the right secured by usage, &c. It *may* also be observed now by Ritualists, with a view to this very controversy, but such observance is of no value in the discussion.

Priest shall SAY all things appointed here for them to sing."

The things ordered to be "said or sung" were the Venite, the Athanasian Creed, the Easter Anthem, the prayer of Consecration in Holy Communion, and in the Burial service the sentences: "I am the Resurrection," &c., &c., "Man that is born of a woman," and "I heard a voice from Heaven," and also the Anthem for Ash Wednesday.

To these, by parity of reasoning, though there is no command to that effect, we may add the Te Deum, and the other Hymns or Canticles, and even the Litany, although in the commination service it is directed to be "said."

In the Ordinal, which was also published in 1549, it is directed that the "bishop, *with the clerks* and people present, shall say or sing the Litany." So, also, is it with the Veni Creator Spiritus, and the Communion service (except that the Epistle and Gospel were to be read). The Introit and the Nicene Creed were to be sung. Here we have a greater favoring of "musical celebration" than in the Book of Common Prayer; but the reason is obvious. Ordinations were, we might say, *invariably* performed in cathedrals or other such churches in

connection with which there is no debate. What was done there, then, was no rule for parish churches, and consequently has no proper bearing upon the present discussion.

Proceeding with the investigation, we find in the Prayer Book of 1549 that, as before, the Venite and other hymns, the Athanasian Creed, and the Easter Anthem may be “said or sung.” As to the Trisagion there is no mode specified, while it is distinctly ordered that the Offertory, the Prayer for the Church Militant, the Prayer of Consecration, the Nicene Creed, and the Ash-Wednesday Anthem, are to be *said*, not sung. Changes somewhat similar may be observed in the Ordinal of the same year; and thus we learn that the Reformers, under whom the Church was permanently established, who fixed its doctrine and moulded its whole character, wished even less of the “Ritual song” than they had been used to in Edward’s reign. And we learn also how little ground there is for the statement that “almost every part [of our liturgy] was designed by its framers to be associated with music.”

I think I am safe in saying that in the English Prayer Book of the present time there is not a single portion of any service ordered to be sung, except the Psalms in metre, if they

are to be considered an authorized part of the Liturgy. Consequently, it would be *perfectly legal* for the clergy of every parish church in England to *exclude* music from the public service. Yet some parties are bold enough to tell us that the direct contrary is the fact, viz., that reading or saying of prayers, psalms, and addresses might lawfully be excluded, and that, in short, choral worship is the "*one only mode* recognized as the ordinary use for the Church in general." The bold disregard of facts, or the indifference to historic truth, displayed in such assertions, is to me astonishing.

The gentlemen who are committed to what is called "Ritualism" are very tenacious of rubrics, when they are in their favor. For instance, from the single word "*then*," in a rubric of the communion service, they deduce the right to have and use a "Credence table;" and from another rubric, appointing vestments, &c., such as were used by authority of Parliament in the second year of Edward VI, they claim the right to array themselves in all the trappings of the Romish priesthood.

On their own principles, then, we hold them to a rigid reading of the rubrical directions. When they are expressly required to *say* the

Lord's Prayer, and the versicles after it, on what ground do they presume to *sing* them? Or, when they have a rubric stating that the General Confession is "to be *said* of the *whole* congregation after the minister," with what propriety can they so arrange matters that it *cannot* be "said" by the congregation, but is *sung* by the minister and a few choristers?

As these gentlemen remind us, so we take the liberty of reminding them that the rubrics in the English Prayer Book are part of the statute law of England and Ireland, and therefore every wilful and avoidable deviation from those rubrics is a crime against the law as well as a violation of their solemn promise of conformity. In itself considered, the singing of prayers, though not the most sensible or reverent way of approaching the Most High, may be no great offence, but as a wilful neglect of or departure from the rules to which they subscribed, it is not a trifle.

The English writer quoted by Dr. Staunton says, "The modern idea of a distinction between Choral service and Parochial service, as if they were two separate kinds of celebration, one proper to cathedral and the other to parish

churches, did not then exist." This, if true, would prove a very unfortunate thing for the friends of "Ritual song," for then it would be illegal, even in cathedrals, chapels royal, &c. But it is not true: the distinction between the two services is real, and marked, and has always existed in the Reformed Church of England, notwithstanding the gentleman's assertion to the contrary. It is indeed surprising that he should venture upon the denial of a fact known to every one who has ever witnessed cathedral worship, a fact recognized by the ecclesiastical authorities in their administration of affairs, as well as by all who have written upon the subject. Shepherd, in his valuable *Elucidation of the Common Prayer*, speaking of the colon points which divide each verse in the psalter, says that as these were designed only to regulate the chaunting, they ought to be omitted, but "from time to time, as occasion should require, an edition of the Psalms, *pointed as they are to be sung*, might be printed for *cathedral and collegiate use*." (Vol. i, p. 130.)

Mr. Jebb, the ablest advocate of Choral Worship, constantly recognizes the difference. He pleads for the singing of the Litany, according to original custom, in places where, as at York

Minster, "the responses at morning and evening prayer are sung;" and then goes on to say that at Coronations it was used chorally so lately as at that of George III (1761). "This practice was discontinued at the last three coronations, and the ancient Church [abbey or cathedral] of Westminster, at the celebration of the greatest national solemnity, was disgraced (?) by the adoption, *in this respect and in others, of the modern parochial mode.*" Again, treating of the time for offering the Litany, he says: "The universities perform it at stated times as a distinct service, matins having been said at an earlier period in the college chapels." "In the Cathedrals of Winchester and Worcester it is so used [that is, it precedes the office of confirmation], as it was formerly in Merton College, Oxford, and in other places, as Canterbury. The 15th canon enjoins the *reading* of the Litany on Wednesdays and Fridays *in all parish churches*, making no mention of the morning prayers." He then refers to "the ancient and approved examples of the cathedrals and choirs above mentioned," and adds: "*Nothing can be argued from the practice of our parish churches in this respect*" (pp. 432-4).

He is even more explicit in his references to this difference in law and usage, when treating

of other portions of the service. Speaking of the direction to "sing or say" the Communion office at Ordination, he says: "All that is meant is that the service shall be performed *chorally*, or *parochially*, according as circumstances may allow or require." Again, he contrasts the two modes thus: "The regular *choral* usage is not that the minister, or a priest, but two chanters (*not necessarily clergymen*) should *sing* together those parts which the minister *reads in a PARISH CHURCH.*" (Jebb, in Stephens's Book of Common Prayer, with notes, vol. i, p. 545.) So much then for the confident denial in Dr. Staunton's preface.

Cathedrals were not set up as models for ordinary churches, their ways were not to be copied in almost any respect, for they existed for a different purpose, had different duties, different means of support, and entirely different laws for their government. The endowments which they possessed at the Reformation enabled them, and *their statutes, appointed in old time, required them to maintain musical services, &c.*, and this was allowed. They were required to change or abandon only such things as were decidedly unlawful, and *thus*, that is, from their special charters or laws, their peculiar usages

originated. To show that the distinction denied in Dr. Staunton's preface, did exist, and that it depended upon the charters or constitutions of the privileged churches, it is only necessary to give a few references.

The Puritan party in 1583 presented a book of articles to the Parliament, and among these were some concerning which the bishops, in their reply, spoke as follows: "It is the very way to overthrow all colleges, cathedral churches and places of learning." "It also overthroweth *the foundation and statutes* of all cathedral and collegiate churches." "Hereby they would have dispensations to take place against the statutes of colleges and cathedrals." (Cardwell's Doc. Annals, pp. 6, 7, &c.)

In Archbishop Abbot's Articles of Inquiry for the Cathedral of Bristol, A.D. 1612, we find the following: "Whether you have any laws, statutes or ordinances in your church, and by whom the same were made? Whether doth every member of your church, at his first admission to the same, *swear to observe such statutes and ordinances of the church* so far as they concern himself, and *are not contrary to the laws of this land?*" "Whether the choristers be well ordered," &c.

Again: in Charles the Second's "Declara-

tion concerning Ecclesiastical Affairs," A.D. 1660, we read the following: "For the surplice, we are contented that all men be left to their liberty to do as they shall think fit, without suffering in the least degree for wearing or not wearing it: PROVIDED, *that this liberty do not extend to our own chapel, to cathedral or collegiate churches, or to any college in either of our universities, but that the SEVERAL STATUTES AND CUSTOMS for the use thereof in said places, be there observed as formerly.*" Surely this leaves nothing more to be said concerning the peculiar privileges and customs of the institutions in question.

Before taking leave of the subject, so far as the churches of England and Ireland are concerned, I would say in reply to those who hold that the "saying" of prayers, &c., customary during and after the Reformation, was "plain singing" or "intoning," like that which Puseyite ministers nowadays affect, that there is no evidence whatever that it was so.

That there was much of that dreary sing-song, I do not deny, but it was *inherited*, not *adopted*, and its use, so far from being approved by Protestants, was regarded as indicating an undue affection for the old superstition. Tyndal called it "pattering of prayers," Brad-

ford enumerates it among the peculiarities of the "Pope's Church." Bishop Hooper styles it the "babbling and mumbling of long prayers," "crying and braying in the church." And in one of his letters to Bullinger he says: "That Popery may not be lost, the *Mass Priests*, although they are compelled to discontinue the use of the Latin language, yet most carefully observe the same tone and manner of chanting to which they were heretofore accustomed in the Papacy."

I think it may now be regarded as proved that the choral service did not and does not hold that place in the estimation of the English Church that has been claimed for it, and that though legal in cathedrals and other "exempt" or privileged places, it is not legal in the parish churches of England or Ireland. Let us proceed then to inquire whether it is legal in the Protestant Episcopal Church of the United States?

None of those who favor it will presume to say that *here* it has either legislation or general usage to legalize it. What then can be urged in its behalf? I know not. Some have a vague idea that *everything* which is legal in the English Church is legal in ours; they also suppose

that the choral service is as lawful in Bemerton as in York Minster, and putting these two mistakes together they infer a third—that “Ritual Song” may be lawfully introduced into any of our churches at the will of the minister and vestry! They would have just as much right (in point of legal authority) to lay aside our Book of Common Prayer and use in its stead the Liturgy of the Moravians, or of John Knox.

Even if the service in question were lawful in every respect in the parochial as in the cathedral churches of England, that would not prove it lawful with us, considering that it has no recognition of any sort in our standards, and that whatever changes were made by the Fathers of *our* church in the arrangement of Divine service, when drawing up our Book of Common Prayer, were *unfavorable* to even so much “musical celebration” as the English book allows. The latter allows the Apostles and the Nicene Creed to be either “said or sung.” The American revisers erased the latter word, and so there can (legally) be no singing of the creeds in this church. That called “*Qui cunque vult*,” or the creed of Athanasius, may also in England be either “said or sung,” but with us it may not even be read. Our revisers also put out the

rubric already quoted as occurring in morning and evening prayer in the English book, viz. : "In choirs and places where they sing, here followeth the anthem." A very significant omission. Similar in character are those in the Ordinal. The English allows the Litany and the Communion office (including Nicene Creed) to be sung. Our Ordinal directs everything to be *said*, except the hymn *Veni Creator*, which *may* be sung. Thus ordination services, so far as "melodious adornments" are concerned, are with us brought to an exact conformity with our other public exercises. The reason is easily perceived. The difference between them and ordinary Morning or Evening Prayer in England is maintained on account of the places where ordinations are performed. We have no such differences, because we have no such privileged places. Cathedrals are not known among us.

This remark may to some appear not quite correct, inasmuch as they have heard some churches called by that name, but such persons will please consider that changing a name does not make a new thing: assuming a style and title to which a man is not properly entitled, brings neither honor nor advantage.

I might call my little church a cathedral, and myself its dean, but that would give neither to it nor to me the privileges and immunities belonging to the titles. On this point, then, no more need be said than that, if ever we *should* have cathedrals, "name and thing," in these United States, some legislation would be necessary, for some modification of our present rubrical code, before even in them the choral service could be lawfully adopted.

You will perceive that I have not entered into the merits or demerits of that style of worship. I have no great regard for it; but, on the other hand, no special objection. To some minds it may be as conducive to devotion as our lawful mode, or even possibly more so. And to all who like fine music, and care little whether they get it at the opera or in a fashionable church, the "Ritual Song" will of course be acceptable; but these are not considerations that should be taken into account at present. Even if there could be no doubt that the choral is better than the usual service, it is not in my power to adopt it until the Church gives me leave. As a loyal member of her communion, and a minister who has voluntarily pledged himself to conform to her canons and other

regulations, I could not introduce or sanction any mode of worship but what she has ordained. No circumstances, that I can conceive, would authorize me in undertaking to improve the worship of the Church. If reforms are needed, if change be desirable, there are regular ways of effecting them. Let individuals wait, then, until they have been effected in the proper manner. Let them have some respect for the wisdom and sanctity of the martyr primate who wrote thus :

“Though the keeping or omitting of a ceremony in itself considered is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. ‘Let all things be done among you,’ saith St. Paul, ‘in a seemly and due order.’ *The appointment of which order pertaineth not to private men*; therefore no man ought to take in hand, nor presume to appoint, or alter any public or common order in Christ’s Church, except he be lawfully called and authorized thereunto.”

To this general caution from the hand of Cranmer, and given to us as the deliberate judgment of the English Church upon the matter, I will add another extract, to show to my

brethren who think themselves innocent in their innovations, the extent of their obligation to conformity :

“The clergy, when they promise to conform to the liturgy, bind themselves to conform to it in both its parts, *not only to use the form of words, but to use it in the MANNER prescribed in the rubric*; and it is a recognized proposition of law that a clergyman, in the performance of divine worship, is *not at liberty to ALTER or omit any part of the service*; and if he do, the ecclesiastical court can punish him by admonition.” To this effect is the decision of Judge Nicholls (in *Newberry vs. Goodwin*): “Nothing is left to the fancy or discretion of the individual. If every minister were to alter, omit, or add, according to his own taste, this uniformity would soon be destroyed; *and though the alterations might begin with little things*, yet it would soon extend itself to more important changes in the public worship of the Established Church; and even in the Scriptures themselves the most important passages might be materially altered *under the notion of giving a more correct version.*” (Dr. Stephens’s *Book of Common Prayer*, vol. i, p. 388.)

I need hardly say that the rule, or the spirit of the rule, is the same with us. We are bound

to conformity in every respect where it is possible; and if we cannot conscientiously obey this rule, honesty requires us to go elsewhere and give our pledges to those whose practices are more congenial to our tastes.

CHAPTER X.

AVOWED PURPOSE OF THE RITUALISTS TO REVOLUTIONIZE THE WORSHIP OF THE CHURCH.

It is very evident, from all that we have here presented, that it is the settled purpose of the Ritualists to thrust our Church back into mediævalism. They do not disguise this purpose. They abhor the Reformation. They cast contempt upon Protestantism. They ridicule our present services, as transmitted to us by the Reformers, as cold, and negative, and Puritanical. No one doubts the purposes of the English Ritualists, for they are openly avowed. It is evident that the Ritualists of our own Church are aiming at the same results.

The work of Bishop Hopkins was written in

response to a request of a number of influential clergymen and laymen, that he would present his views upon the subject in full, and “especially as to whether an increase of Ritualism would be advisable among us.” The whole work is a vindication of extreme Ritualism, as authorized by the Bible and the law of the Church; and he declares himself to be “an advocate of Ritualism, so far as it is fairly warranted by the Bible and the law of the Church, and can make its way by the free choice of ministers and people.” *How far* he considers it to be warranted by the Bible and the law of the Church, we have seen. That it is making its way is proved by the services of St. Alban’s Church, and by the fact that Trinity Church, New York, with its chapels, is throwing all its vast influence—that of its gifted and zealous Rector, its learned and able assistants, its wealthy and distinguished corporation and vestries—in the same direction. “The young and the ardent,” writes Bishop Hopkins, “and the impressible, will follow it more and more. The spirit of the age will favor it, because it is an age of excitement and sensation. The lovers ‘of glory and of beauty’ will favor it, because it adds so much to the solemn character of their

office, and the interest of their service in the house of God."

We find confirmation of these anticipations in the account of the recent celebration of the Centennial of St. Paul's Chapel. In the account of that event, published in the "Church Journal," we find the following description of the sermon preached by Dr. Francis Vinton on that occasion :

"The principal feature of the occasion was the noble and eloquent discourse of the Rev. Francis Vinton, D.D., on the planting, growth, development, and actual duties of the Church in this country. Beginning with the time when the services of the Church of England were first performed here, in the seventeenth century, by a chaplain of the soldiers who held the town in the name of the King of England, the preacher, bringing the subject down to our own day, pronounced a fervid and earnest eulogium on the Ritual movement, as that which forms the characteristic feature of these times, and stated his conviction that, among the duties now actually pressing upon us is that of seeking to give to the great body of evangelical truth which we have inherited by tradition from the Catholic Church, its due and just expression in

attractive rites, in choral services, and in pure and elevated symbolism, far beyond what we have yet attained."

The comments of the Editor of the "Church Journal," an earnest advocate of these innovations, are still more open and unmistakable as to their hopes and purposes :

"And now that all is over, it seems proper to remark, though briefly, on some aspects of the Festival, in which it has a significance the deeper because less obvious. For it was not a mere show, nor the vain pageant of a fleeting hour, on which men gaze for some moments, until it vanishes forever ; but it had a meaning and a purpose ; it told of progress, and bespoke what is to be hereafter. All that was done was in the line of the true development of this age. In the appointment of a term of three successive days through which the Feast should be devoutly and religiously kept ; in the consecration of each of those days by the celebration of the Divine Mysteries and the Offering of the Spiritual Sacrifice in union with the Perpetual Intercession above ; in the performance of the Choral Service, that highest form which the worship of the Church can take ; the course of Catholic precedent was reverently followed. Nor was this all ; but in

scenes like those which were presented, the intelligent observer could not but feel how great has been the advance towards higher and better things, and how earnestly the masses sympathize with the great Churchly movement of the day. Never, perhaps, since it was first opened, has St. Paul's seen such throngs of worshippers within its walls, and never has it held so dear and interior a place in the affectionate regards of the people as now.

“It was in the Choral services especially that the idea of Christian worship was brought out with wonderful force and beauty. How marvelously stirring, and yet how solemn and reverent is that ancient way ! How totally distinct from the florid luxuriance of Romish spectacles on the one side, and from the bald or vulgar exhibitions of Protestant individualism on the other. And who, once familiarized with that stately and harmonious mode of offering our worship to Almighty God, could ever willingly go back to the prosaic readings, the whispered responses, and the warblings of the quartette choir ! Never did our Reformers dream of such a service as that which is performed to-day almost universally throughout our Church ; (!) never did they conceive of turning the Psalms of David into a

prose dialogue, or of reading Prayers, and Canticles, and Creeds with due attention to oratorical pause and emphasis, and rhetorical effect. No sooner did the English Prayer Book appear than Merbecke and others were commissioned to set it all to music suitable to its reformed and expurgated condition; they never imagined that it would be made a reading book. (!) And no one can conceive what the Liturgy of the Anglo-Catholic and American Catholic Church is, until he has heard it sung, as last week, by a choir of seventy or eighty, strengthened by the voices of the 'great congregation' as those of many waters.

"All the voices of the day conspire to urge us forward in the course of true and pure Catholic development."

The language of the Rector of the Church, in sketching a plan of church work, indicates among his proposed agencies, in addition to Ritualistic innovations, the establishment of monastic communities:

"The churches, one and all, should be rendered as attractive as a suitable ritual, fine music, and artistic embellishment could make them; while, in the work of teaching the young and ministering to the sick, I know that I should

find the devoted women, who, assuming the state of life and the habit of Sisters of Charity and Mercy, would enter with enthusiasm on this field of labor, and give themselves up to Christ therein; while I would employ in the clerical force a considerable number of young men, who, free from family ties and domestic cares, and able to live together in community, would constitute 'associate missions' in this moral and spiritual wilderness."

CHAPTER XI.

INFLUENCES AND RESULTS OF AN INCREASE OF RITUALISM
ON DOCTRINE, ON SPIRITUAL LIFE, AND ON PRACTICAL
RELIGION.

IN view of the facts which we have presented, the question presses itself upon the attention of the Church, "What is, and what is likely to be, in its future development, the effect of this Ritualism, if it shall be extended and perpetuated, upon the doctrine and the spiritual character and the practical religion of the Church?"

It might perhaps be a more proper question, "What is the influence of doctrine on Ritualism?" for so long as men rest contented with the doctrines of the Church as they are, they are satisfied with its Ritualism as it is. A subjective religion, such as the Prayer Book contemplates, demands no more of objective expression and representation than the Prayer Book furnishes. A man of a truly spiritual mind *as such* is satisfied with our services as they are. But such a person may, at the same time, be a lover of music and of art in all its forms; and hence when more of the symbolic and esthetic is introduced into worship than his spiritual nature needs,—more than can be employed without injury to a spiritual worship,—then another part of his nature is gratified; but it is of necessity at the expense of the former. Now, as there is a general resemblance of *tone* in the esthetic and in the moral and spiritual emotions, he may be deceived, unless he is a person capable of close self-inspection and self-analysis, and suppose that he is under the influence of sanctifying emotions; when, in fact, he is only the subject of vague and mixed *impressions*, produced by appeals to his taste or his sensuous nature. Hence the enormous danger

of the introduction of crowded and elaborate symbolism and ceremonial to the souls of those who, satisfied with Christ's institutions as he has left them, and with the fitting and consistent presentation of them in the Ritual, which the Church has provided, may yet not be aware of the insidious influence of increased ceremonial services, gradually introduced; or if aware of them at first, may at length yield, through habit and the gratification of taste and of the senses, to their fatal fascinations. And when these additional ceremonies are significant, as they always are, of dogmas which do not belong to us, or give an exaggerated and disproportioned estimate of some truth which we possess, then it will be found that the process of losing, on the one hand, a true spiritual life, has been going on *pari passu* with that of gradually acquiring a false faith, which dispenses with, even if it does not cast contempt upon, the worship of God, who is a Spirit, in spirit and in truth.

It will, in truth, be found that a craving for additional Ritualism is always connected with, if it does not originate in, some perversion of the doctrine of our Book of Common Prayer. Practices and decorations and ceremonies are in-

roduced which mean something which cannot safely be taught from the pulpit, because they would then be seen to be in conflict with our Articles and Ritual. Especially is this true of the ceremonies which are gathered about the celebration of the Lord's Supper. Among the extreme Ritualists in England the action and reaction of doctrine upon ceremony, and of ceremony upon doctrine, has been reciprocal, until at length there are now avowed among them theories which cannot be described as ever short of consubstantiation, and which often come up to the full dogma of transubstantiation, in connection with ceremonies which are wholly Romish in form and spirit. I avail myself here of some extracts from an admirable article on this subject in the December number of the *Contemporary Review*, pp. 546-48 and 553.

“The Ritualistic party have now reached a point at which they are compelled to give an explanation of the machinery by which reciprocal relations are established between God and man in the Holy Communion. Committed to the construction of a compact theory of worship, this top-stone must be carefully shaped. It is said that in order that the recipient may communicate with intelligence, it is necessary for

him to know precisely what he is about. He is going to receive spiritual food. He is not merely the subject of religious emotion excited by the thought that he is humbly straining himself to realize his near relation to God. He is not refreshing his historical belief in the atoning death of Christ by a ceremony which recalls the last meal which Jesus took with his disciples. He is 'verily and indeed' to eat the flesh and drink the blood of Christ. Professing to reject the dogma of the Romanist, which gets over all difficulty by asserting that the bread and wine, when consecrated, becomes literally and actually flesh and blood, which convey spiritual strength, the Ritualist adopts the alternative that, at the moment of consecration, Christ descends into the bread and wine; that, though intangible, He is really there; that, though invisible, He has come from a distance into the visible elements; that He restricts His presence to that portion of the bread and wine upon which the priest has laid his hand, and that the least crumb and drop of this contains Christ so literally, that in eating and drinking it the communicant eats His flesh and blood, which, without any more exercise of the recipient's faith than a belief that he is eating it,

coupled with a fervent desire to receive the benefit conveyed, nourishes his soul as truly as bread and wine nourish the body. It cannot be said that I have exaggerated or misrepresented the theory which he holds. The printed details in the 'Directorium,' which professes to instruct him in the right conduct of the ceremony, and which he has not repudiated, bear out all I have stated.

"But two chief things flow from this theory of the Ritualist. If Christ be there in person, within the elements of bread and wine, He may be adored as truly as if He were present, in human form, upon the altar. The congregation are as near Him as the multitude were who sat upon the shore while He taught them out of the boat. The attendant priests and deacons are as near Him as the apostles were at the Last Supper.

"We must allow that there is an apparent distinctiveness in this theory, which utterly pales any other conception of the Holy Communion to those who can hold it. It gives a freshness and a force to the act of communication which makes the celebration of the Eucharist more than the crown and flower of the service. It is thrilling, awful. Up to the moment of

consecration, Christ is not unmindful of his people's prayers, but He is far off. But then, directly the mystic words have passed the celebrant's lips, with an unseen flash from heaven the Son of God alights upon the altar and enters the bread and wine. Who can believe this without feeling a reality in the Holy Communion such as he never conceived before? No wonder the Ritualist loves to express his sense of respect by accumulating around the altar every act of ceremonious reverence which shall distinguish the hour of communion from the other periods of divine service. No wonder that enthusiasts, who yearn for something definite, some objective act which shall transmute Christian sentiment into reality, hail this development of doctrine with delight. They had long fretted at the sense of incompleteness which marked the difference between the Church of England and that of Rome. This, they think, is now removed. They have found the keystone to their system, and, lo! strength and symmetry is spread throughout the fabric. They feel that other points of difference between them and Roman Catholics are dwarfed in the common possession of the 'real presence.' They dream of a larger catholicism, a union between

the Churches. They look out over the whole Anglican fold and think, 'These thousands of priests and people, though they have not yet appreciated the pearl of great price which is found in the doctrine of the "real presence," have it yet. Christ comes to every altar, however sad the blindness of the recipient, however dull and slovenly the priest may be.'

"Meanwhile, the Romanist smiles and thinks, 'Poor people! you have made a great mistake. Your acts would be valid if you had a true succession in your ministers. But as it is, this celebration, of which you make so much, is no more a celebration than a battle on the stage is a real battle. You act the thing aptly, but it is a drama, not real life. Your so-called primate, with all his bishops about him, cannot do what the poorest missionary monk does when he sets up his portable altar under a tree in a heathen village. He cannot call down God. Your grandest celebration is a magnificent sham. If you wish it to be effective, come to us for ordination.'

"It is to be feared, however, that some extreme Ritualists have gone beyond the broad limits of the English Church, into a development of their theory of the Holy Communion

which resolves it into spiritual mechanism. It seems to me that they have gone beyond symbolism in this matter. Bread and wine have ceased to be symbols when every crumb and drop of them is supposed to have a mystically medicinal property. Cannot Christ himself reach the heart of the devout communicant, and thrill him with fresh life in the very act of the reception of the bread and wine, without entering the elements (I shrink from the wording of my question, though I feel it to be a just one, and I do not know how to express it otherwise, and yet convey my meaning) as a sort of ghost, or portion of imponderable air, limited to the form of the fragment or the drops taken into the mouth of the recipient? Is God's way to the heart of the believer, in his most solemn act of worship, down the throat? That theory of the true presence which attaches such reverence to the consecrated element as to involve a direction that, if any of the wine be spilled upon the floor, the stain shall be burnt out and the ashes treated with respect, leaves us in the face of such a conclusion."

Now, as this is the doctrine taught by the Ritualists, in their ceremonies, even when not otherwise avowed, it cannot but be that, where

they are introduced, new and false and superstitious views of the Eucharist will inevitably follow. Nay, an excessive Ritualism will transform our whole theology *au fond*. It is a subject upon which we can scarcely touch; but it is one worthy of a thoughtful volume. The central idea of Ritualism is, that Christ and the Holy Spirit are not directly present in their spiritual being to the soul of man, but that they are present, the one bodily, in the Eucharist, and the other in power, in ceremonies and symbols, and that thus only can they be manifested to man. This central idea will, of necessity, transform all the theology of our standards. The object of our faith and the character of our faith will be changed. Our forgiveness will be made to rest upon the sacrifice of Christ *repeated* in the Eucharist, and not upon the "one oblation once offered." Prayer and love and joy and peace and all the graces, will have a new character, new objects, and new motives.

The effect of this system on ministerial and Christian character is a more practical, and at the same time, a more delicate topic. One need not deny—nay, one may frankly admit—the pure and self-denying character of many of the leaders of this movement. One need not question their

thorough earnestness and sincerity. One may admit that it is a system which has a singular fascination for men and women of gentle and imaginative character. Nay, one may grant that this system, when first embraced, especially by those who have been trained under true Gospel influences, seems to be salutary and awakening—quickenning them to the cultivation of right spiritual affections, and to all good works. Their previous training enables them to carry along with them into the new system, spiritual habits and affections which the system itself never could have introduced. If we would judge of its real effect, we must look at those who have long been subject to its influence, and not to the enthusiastic new devotee, whether clerical or lay, who has not yet lost the life which he takes into the new system, and which he fancies that he received from it. I am not unaware of the arguments of the Ritualists to the effect that the consciousness of the actual bodily presence of Christ *must* produce such emotions of awe and adoration, and *must* so quicken the soul's love and consecration, as that the spiritual effect will greatly transcend that which is wrought in souls who believe in no other *real*, than a spiritual presence. I agree only in part with the

statement involved in the question of the Reviewer: "Who *can* believe this without feeling a reality in the Holy Communion such as he never felt before?" I grant that he who *can* believe this has a feeling of a *different kind* of reality in the Holy Communion; but that it is a feeling more elevated in itself, more quickening to true worship, and right spiritual affections, and holy lives—this I emphatically deny. It is a question which may be submitted to the test of reason and of experience.

Let us submit it to the former. We suppose two men who have the same views of the person, and character and work of Christ. One of them believes that Christ, at the celebration of the Eucharist, is present by the Holy Spirit, with all of His divine love and power and promises, and that he really receives into his soul all the benefits of His Redemption. The other *adds* to this view of Christ's spiritual presence the dogma that He is so present, because His body, born of the Virgin Mary, together with His human soul, are in, or with, or under the bread and wine. Now we contend that there is nothing in this *addition* to the truth of Christ's presence to give to it new impressiveness and spiritual power. It gives no new, larger, higher

view of Christ's character and work. The first effect of it indeed may be to startle the soul; but its subsequent effect must necessarily be to lower and confuse and degrade one's conceptions and feelings of the present Christ and His great salvation. It is impossible that the thought should be concentrated, not in the ascended, once crucified Jesus, present to the soul by faith, but on Jesus actually in, or *made up of bread and wine*, without a falling from a true appreciation of the present God-Man Mediator, into a stupefied wonder, soon exhausted of its intensity by the half-felt absurdity, and the overwhelming contradictoriness and incomprehensibleness of the dogma.

But we are not left to speculation upon this subject. We have the testimony of ages. The Greek and Roman Churches have for many centuries believed that every time the Mass is performed, Christ in His body, and flesh, and bones, and spirit, is created by the words of the priest, out of the elements of the bread and wine. This has been their central dogma, and in magnifying this mystery, and in dwelling upon its unspeakable spiritual blessings, their theology has expended its utmost power. Now will any man contend that this dogma has had

such an effect upon the Greek and Romish clergy, as to lift them, in point of spiritual character, far above the Protestant clergy, who have believed only in a spiritual presence? On the other hand, if we wished to exhibit an instance of the grossest and most unspiritual formalism in the world, would we not point to a Romish priest hurrying through a mass in which he believes Christ to be transformed by himself out of bread and wine, and yet exhibiting the most stolid indifference and insensibility? He has not ceased to believe in his dogma, but it has lost all power over him. I have seen Romish priests in the great Basilicas at Rome, offer each other snuff, and engage in little by-plays, and in one case carry on a little spiteful quarrel *sotto voce* in the midst of a mass, which possessed all the impressiveness which could be imparted by matchless architecture and music, in addition to the more awful solemnities which were supposed to be connected with the sacrament.

It is another inevitable effect of this system that it concentrates the energy and zeal of the clergy, not directly on the souls of men, but on those Church arrangements and details through which it is supposed a sanctifying efficacy is to proceed. It is a pitiful spectacle—that of a

minister of Christ, to whom the dispensation of the Word of God is committed, absorbed in questions and details concerning Church ornaments and altar-cloths, and music, and processions, and an elaborate system of appropriate gestures, postures, and genuflections. No true and loyal member of our Church can witness such an exhibition as that which is weekly made at St. Alban's Church, New York, without sorrow and indignation. It requires, indeed, no little grace to overcome an inevitable impulse of contempt for such puerilities. Some earnest men may be led to commence them, but generally they attract clerical triflers and worldlings who have no capacity otherwise to discharge their ministry; and their ultimate effect is to produce a stupid formality in all who practise them. The Church of Rome teaches us a solemn lesson in this respect. The principles of the Ritualists lead directly to all her multiplied symbolisms and ceremonies. Their logical development and culmination is that of a priesthood exhibiting sacred relics at St. Jno Laterano, dressing the bambino at the *Ara Cæli*, and robing and disrobing the sacred virgin at the Holy House of Loretto.

Like priest, like people! The whole idea of

what religion is, and of what is its appropriate fruit, will be revolutionized by such a system. It will make piety to consist in obedience, not to Christ in his word, but to the priest in his interpretation of its meaning. It will make the spiritual life not a matter of consciousness, which recognizes its love of God shed abroad in the heart, and all the living and out-going graces of the Spirit, but a matter of faith without consciousness, because the soul is taught that it has been brought into contact with agencies and appliances which inevitably infuse into it spiritual holiness and power. It will lead men to suppose that the best proof of their consecration to Christ will be in making offerings to increase the splendor of the worship of the Church, and that in such offerings there is a peculiar merit which will overbalance many sins and shortcomings. The beginning of the manifestation of this spirit we see already in the following account of an offering made to St. Paul's Church, on the occasion to which we have already referred of its centennial celebration :

“ The vestments of the altar were the gift of a devoted member of the congregation, who, though poor in this world, is rich in faith and

good works, and who, from the savings of her trade, patiently laid by for a long time past, made this noble offering to the Lord; her pious design was communicated to the rector of the parish about a year ago, or more, and she said that it was her earnest desire to be permitted to make, unaided, this sacred gift to the altar of our Redeemer. Such acts bespeak the spirit which is at work among the people of St. Paul's; their offerings are not of that class which cost the giver nothing."

And finally it will, so far as its influence extends, build up a character thoroughly out of harmony with our age and institutions, which will always be found to oppose equality, liberty, and self-government, and to be the advocate of prescriptive wrongs and time-hallowed abuses.

CHAPTER XII.

REMEDIES AND DUTIES.

AND now, how is this movement to end? How shall we counterwork this alarming de-

velopment? It is alarming. It is extending. It is transforming, so far as it extends, our services and our faith. It lays hold of the young, the imaginative and earnest, and enlists energies, sorely needed for the Church and the world, in trifles of ceremony and form. It lulls the luxurious and the idle into a fatal and dreamy doze of fancied religiousness. It gratifies the taste of the vulgar for the sensational and the flashy. It is worked out and urged forward by able and determined leaders, whose avowed and deliberate purpose it is, to push the Reformed Church back into Mediævalism. Some of these leaders are men pure and high in character, consecrated religiously and earnestly to what they regard as a great work; some are imbued with an honest and self-crucifying spirit of asceticism, which all through history seems to have loved to compensate itself for its personal abnegation by throwing itself into and appropriating the glories of the Church; and by others who are mere partisans, whose zeal is blind hatred of all spiritual life and truth, combined with a love of music, of art, and of all sensuous splendor. How is this propagandism to be counteracted?

I. It would seem obvious to reply that it must be met and put down, so far as it violates

the laws of the Church, by Episcopal authority. Customs, costumes, gestures, additions to the service, modes of performing the service not provided by rubric—some of them expressly excluded, others just those which were dropped by design when our formularies were reconstructed—altar lights, processions, genuflections, intonings, and are turn to that style of elaborate symbolism and form which is the object of the constant condemnation of the Reformers who framed our services, in their homilies and sermons and treatises—and all these witnessing to doctrines for the denial of which these Reformers and framers of our service gave up life,—surely it might well be expected that these things should be promptly put down, or at least discountenanced by Episcopal authority. We will still hope that it may be so.

II. In the meantime those of us who adhere to the Church as it is, and the services as they are, should keep up a perpetual and emphatic protest against the novelties which disturb our peace, and expose the true character of this movement, and vindicate our position as that which alone is truly loyal to our standards and rubrics and canons. Our Church, as a branch of the Church Catholic of Christ, providentially

separated from the Church of England, in the exercise of her independent right, adopted from the mother church and the ancient church such articles and rites and ceremonies and ritual as she judged best for the edification of her children, and the conservation of the truth as it is in Jesus. By defining that there should be so much, she decided that there shall be no more. We have seen that there is not the shadow of a reason for the extraordinary statement of our Presiding Bishop, that whatever in the Jewish ritual was not expressly excluded was to be received in the Church as of divine appointment; and the analogous statement that whatever in the Romish Church was not expressly forbidden by the Anglican Church is still admissible (and why not binding?) in that communion; and that whatever in the Anglican Church was omitted but not formally renounced or condemned, is still implicitly embraced within our own. With such a broad drag-net, all manner of beggarly elements, Jewish and Romish, might be superinduced upon and made to stifle our pure faith and worship. And now, who, we ask, are the true children of the Church, good churchmen, we who are profoundly satisfied, or those who show that they are profoundly dissatisfied, with our

services and doctrines as they are? It is not we who go behind and beyond and around our standards, to find unaccustomed things, old and new, and to rake up plausible authorities for them. It is not we who publish new directories of worship, and hours of prayer, to supplement the supposed deficiencies of the old. It is not we who advocate the striking out of an article of the creed, on a private interpretation of what is catholic truth. It is not we who perforate and pass through our own rubrics, in order to reach that of the first Prayer Book of Edward VI, and then perforate and pass through that, in order to get together, with what ornaments *it* allowed—some of which fell into disuse because they were regarded as superfluous rather than superstitious—a multitude of others, which prevailed in the Papal times; and thus find authority for altar lights, and incense, and a host of Romish ceremonies, all charged with superstitious significance and meaning. It is not we who break down the middle wall of partition between Christianity and Judaism, as does our Presiding Bishop—not for the purpose, as St. Paul did, of entering into Christianity from Judaism, but for the contrary purpose of going back into Judaism from Christianity—and go

into the old deserted vestment-room of the temple to hunt up, and unfold, and ventilate its faded draperies and garments of beauty and of glory. The patent, glaring fact that the churchmen who are stigmatized by these innovators as ultra-Protestant, abide with perfect contentment by the Prayer Book as it is, and that it is they who are going through it and beyond it, and around it for things which are new to us, because they are old and outworn and rejected by our fathers; this fact proves, beyond all cavil and question, who are loyal and who disloyal churchmen. Whether in a majority or a minority, we never should fail, distinctly and emphatically, to claim this our true position, and to charge it upon those who would Romanize our symbols and Judaize our souls, that they are the disloyalists and the revolutionists, the corrupters of our faith, and the disturbers of our peace.

III. Nor should we fail to show that in being true to our standards, we are faithful, as they are faithful, to the truth and the institutions of Christ, in their letter and in their spirit. In vindication of these multiplied forms and symbols, it is said they are demanded by the constitution of our nature; that thus only can the mass of

men be won, impressed, taught, and kept contented within the circle of sacred things. Now surely Christ, the author of our religion, knew what was in man. He knew how far it was necessary to provide the outward, as an aid to the reception of the inward. So far as it was necessary and best, He must have provided for it. If more provision would have been better, we should assuredly have had more. He would not have left it, if it was so important as is claimed, to be supplemented by men. He has provided for this want in His ministry and His sacraments. We must suppose that to be an all-sufficient provision. If external "glory and beauty," if gorgeous priestly robes and jingling bells, and fuming incense, and elaborate music, had been, because of the very constitution of man, as needful, as is claimed, under the Christian as under the Jewish dispensation, as needful after the outpouring of the spirit from the ascended Saviour as before—then no doubt they would have been as specifically enjoined. And observe too that this system was inaugurated in the East, where men always taught and learned through type and parable and symbol. It began with Jews in the East, in whom this natural characteristic had been nurtured by centu-

ries of training in typical and symbolic forms. Now if the simple forms of the new dispensation sufficed for such a generation—if the All-wise Saviour knew that these were enough, in connection with the presence of the Spirit with the Word, to build man up in faith and holiness—then may we conclude that they are sufficient for all generations; and then shall we be admonished not to call that common which Christ hath cleansed, and not to add to that which Christ has established.

And in truth, we might well add, that by the very constitution of the mind of man, an undue multiplication and complication of symbols and ceremonies prevents his reaching and resting in the truth intended to be conveyed. One pair of spectacles is helpful to weak old eyes; but with twelve it would be impossible to see. Rome often buries and stifles her doctrine, whether true or false, under cumbrous and complicated symbols. It requires the study of a week to know what she means on a high festival in St. Peter's. The human mind is so constituted that it may often be aided by simple and single forms; but when they become numerous, complicated, and protracted, the mind is arrested and detained at the symbolism, and

does not reach the truth. Even a seraph could not fly with fifty pair of wings, moving in different directions, and interfering with each other. The single divinely established symbol of baptism by water, how well adapted to convey the truth of a spiritual purification; but now, add the salt and the unction, the milk and the honey, and other Romish mummeries and forms, and how the spiritual significance is lost, and how the mind is kept outside of the truth! One cannot enter into the temple of truth through a dozen doors at once. And so, on a simple continuous song of praise, the soul can flow onward and upward and unimpeded to its rest in God; but if upon a single syllable of a word, there are pauses, repetitions, and trills, how can the mind fail to notice whether the cultivated voice just hits or misses the note, succeeds or fails in some great vocal feat; and then how can the heart, at the same time, convey itself, upon a thought, an aspiration, or a prayer to its God? Aside from conclusive scriptural precedent and authority, the argument that elaborate forms are helpful to the conveyance of truth to the mind of man, fails. If it were by mere natural processes that he was to be taught religious truth, the system would not succeed, and

is never adopted in any other kind of nurture and instruction. But when it appears that man is to be taught by the Holy Spirit illuminating his understanding, then all such humanly invented paraphernalia are an impediment and an impertinence. Better to look up and seek at once heavenly truths as they shine in the firmament above, through the one clear medium that God has provided, than to see them reflected, dim and flickering, in any mirror of human fashioning below. Else in a higher sense than Cowley intended will his striking lines be true for us.

“ We look not upon virtue, in the height
Of her supreme idea, brave and bright
In the original light ;
And it is no wonder so
If, with dejected eye,
In standing pools we seek the sky,
If stars so high *above*, should seem to us *below*.”

IV. But let us be aware that we shall not be able wisely to meet and counterwork this system by unphilosophical and exaggerated theories, as if all beauty were temptation and all ceremony sin. We must not suppose that the appliances of worship and the ministrations of the house of God should be behind the civilization and culture of the day. We shall not help

on the cause of pure and undefiled religion by keeping the pulpit far in the rear of the rostrum and the halls of legislation in intellectual vigor and mental discipline. We shall not reach the intended end by making our churches bare and sordid, and our services cold and stern and rigid and jejune. Nor in the effort at once to avoid an excessive ecclesiasticism and ritualism, and at the same time to keep abreast with the culture and habits of a high civilization, should we fall into the wretched mistake of surrounding ourselves with secular architecture and drawing-room upholstery, and opera music. We should not, indeed, sternly banish the beautiful and the historical, as if they were the defilers of the Temple; but all our appliances of worship should aim to present Christ's religion as he left it to the world; all should be arranged with the view to aid the soul's direct worship of a present Saviour, and the solemn, direct presentation to the soul of the great message of salvation from the pulpit. Direct prayer to an open mercy-seat, and a direct application of the living and life-giving word by the ministry of reconciliation,—these are the great ends that should shape and control all the arrangements of our worship. Such was the purpose and aim

and the successful effort of those who framed our formularies. We should work in harmony with this great idea and with these wise provisions. And then, bearing in mind the principle which we have announced, and upon which Christ himself proceeded, in the establishment of his Church, that simple and single forms and symbols may aid devotion, while those which are complicated obstruct it, we shall not be led into errors, on the side either of secularity or of superstition, in those arrangements which we may make for realizing the idea of the Master and for carrying out the decisions of the Father. We must remember that our forms are fixed for us. It is ours only to carry them into effect. In doing so, we must see to it that we do not destroy their true character as they came to us from the Saviour, and as they are bound upon us by an authority which we have owned. Then, within these limits and with these views, we will strive to make wealth and intellect and art, all with their most precious gifts, minister to the great and glorious end of presenting Christ's saving truth to the souls of men, and of sending up directly to Heaven spiritual sacrifices acceptable to God. Then, in harmony with this great design, and as directly minister-

ing to it, we shall not despise, but relish, God's own emblems of the greenery of Christmas and the flowers of Easter, and the beautiful and simple devices of the Sunday Schools. Then our churches shall be rich and simple and historical in form, conveying single impressions of solemnity, but having no crowded symbolisms, which convey false doctrines through the eye, and are fancied to garner and give out holiness for the soul. Then the music shall aid devotion by its simple harmonies, and not entangle it and strangle it in its complicated and long-lingering strains. But, knowing the current and the temper of the times, we shall jealously guard against the coming in of a secular or superstitious spirit through too much of ornamentation and of form, and will study to realize a rich and refined and grave simplicity in all our arrangements. This is that which is equally adapted to all truly spiritual minds, whatever may be their tastes, their capacity, or their culture. If the beautiful and flowing garments of the Church impede her movements and her work, she must cast them off. Better than this, that she should be clothed in russet.

V. Another important suggestion, in this connection, is that the lay members of the Church

should so join in the common Prayers and Praises of the Church as to give them their full effect. Nothing can be more chilling and repressive than the services of our Church when the response from the pew to the desk is a timid, smothered whisper, and when instead of the full congregational singing, we have only the warblings of a quartette choir. Few things are so kindling to right religious aspirations, to true spiritual worship as our service, when it is rendered by a truly worshipping congregation with loud and animated responses. It is because our congregations have allowed the services of the Church to become so bare and cold and shabby, that there has been a call and a craving for new appliances, which should give them life and warmth and movement. It is because of this that relief has been sought in florid, secular, and startling music, or in the Choral service, or in the introduction of new and superstitious ceremonies. That nothing is needed to make our services, as they are, in the highest degree impressive, but that they should be solemnly engaged in by the congregation, is evident from the fact that when on great occasions, like that of the assembling of General and Diocesan Conventions, they are celebrated with loud and

heartly responses, they satisfy all the wants of our spiritual nature, and reveal to us that if we are ever straitened in worship it is in ourselves and not in them. The laity, who grieve over the introduction of these disturbing novelties, should be made to feel that as, in no small measure, the fault of their introduction has been due to them ; so with them, in no small degree, lies the remedy.

VI. They have also another solemn duty. Together with the clergy, they make and administer the laws of the Church. In Conventions and in Vestries, it is their duty to discourage and repress these disloyal innovations, from what quarter soever they may come. That which the clergy have no right to introduce into our service, they have a right and a duty to repel. The Church at this crisis addresses to them the earnest exhortation, recently given by the Bishop of Cork, in his reply to an address from his clergy and laity, on this subject, in which, after expressing his gratitude that his lot is cast among those who are free from *this babyism*, he adds :

“ Laymen, I charge you to have a sharp eye in these days of danger and monstrous inconsistency. I charge you to see the churches,

handed down to you by your ancestors, won't be made by bishops, or clergy, or people, show places. I charge you to see that the noble service we have received from our ancestors, which is embalmed in immortal truth, be not turned into an opera, and that the clergymen be not mere performers, actors, and mountebanks, for the people to look at going through their circumvolutions."

VII. But above all we shall best resist the influences of this system, in our own souls and in the Church, by keeping ever in our hearts and minds, and loving and living, and proclaiming and adoring, the great salvation of the Lord Jesus Christ. When the ministers and members of a Church, so organized and conducted as we have described, love and live in and work from the life of the precious Gospel, then how puerile an absorbed interest in the forms and externals of devotion, seems; and in view of the great work which they have to do in their own souls, in the Church, and in the world, how sad it is that they should be compelled to meet and struggle with precisely the same errors in their principle as those with which St. Paul contended in the Church of the Galatians! And let us remember that it is not by exposing

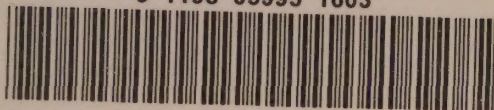
lifelessness, but by having life; not by an argumentative demonstration of the errors of Ritualism and Romanism, but by the living exemplification of the spiritual elevation, the holy graces, and the beneficent works which flow from services ordered and truth proclaimed in accordance with the mind of Christ, that we can best resist the formalizing spirit of the day. Oh! now that we can have direct access to the Father through the Son; now that, because we are sons, God hath sent forth the Spirit of his Son into our hearts; now that we are no more servants, but heirs through Christ; now that we know God, the present God in Christ, and are known, and blessed, and sanctified by Him, how *can* we turn again to the weak and beggarly rudiments, which were only preparatory means to these accomplished ends, and desire to be in bondage again to them? Oh! how, when we are permitted in heart and mind to ascend to our glorified Master, who gave himself for us with a love which breaks our human heart with compunction and excessive gratitude, and kindles our spiritual nature to an aspiring flame; how, when we can thus ascend, and with Him continually dwell in prayer and praise, can we do otherwise than turn from this mount of priv-

ilege to those who would entice us by the poor gewgaws of a glittering ceremonial, and say to them: "I am doing a great work and experiencing a lofty joy, and I cannot come down to you!" In view of the second coming of the Son of Man in glory, how dreadful the thought that, if He who now walketh in the midst of the Churches, should blaze upon them in sudden visibility, this solemn trifling would be disclosed in the light of His coming, in all its unutterable littleness and unworthiness! What can we do in the presence of this great uplifting thought but consecrate ourselves anew to our great God and Saviour, and resolve that, first in our own souls, and then in the spheres of duty and of influence which we occupy, we will labor so to revive spiritual life, and love, and zeal, as that the churches shall not tolerate this going back to "the childish lessons, weak and beggarly," of elaborate Ritualism; but shall insist upon and enforce their rights to that pure Gospel truth, and that grave, simple, joyful, majestic Ritual, which we have received from our fathers, and which are at once our liberty and our law.





3 1198 05995 1603



N/1198/05995/1603X

263

B974

Butler, C. M.

Ritualism of law

The P. E. Ch.

263

B974

3 1198 05995 1603



N/1198/05995/1603X

E